

The Voice
of the
Jewish Laity

A Survey

by

ARTHUR L. REINHART

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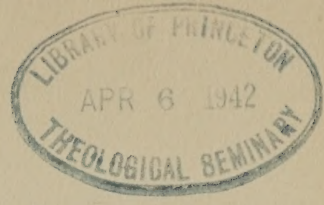
PRESENTED BY

John Stuart Conning, D.D.

BM 650 .N3

National Federation of
Temple Brotherhoods.

The voice of the Jewish
laity



The Voice of the Jewish Laity

*A Survey of the Jewish Layman's
Religious Attitudes and Practices*

by Arthur L. Reinhart

Conducted by

The National Committee on Religious Propaganda
THE NATIONAL FEDERATION OF TEMPLE BROTHERHOODS
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PREFACE

The great majority of the membership of the National Federation of Temple Brotherhoods, as well as those of us who have taken an active part in its leadership and direction, sincerely and steadfastly believe in the deep-rooted religiosity of our men, even in this indifferent and materialistic generation. We are of the opinion that Judaism—religiously—is not only not weak, but that we are riding on the crest of another great wave of revival, wherein our laymen are searching anew for means of expressing their religious convictions, in consonance with modern thought and knowledge.

Too many casual observers have spread unfair rumors about the breaking down of the religion of our Fathers. Even the leaders in many instances have, in their striving for greater and nobler ideals, been unwilling, in our opinion, to look about them with sufficient optimism and thereby build through friendly encouragement, rather than on the foundation of pessimistic retrospect.

Feeling that any real expression of opinion by thoughtful Jews would help emphasize this fact, our National Committee on Religious Propaganda tried to furnish an opportunity for the laymen themselves to speak and tell their innermost thoughts. They sought to gather the material from which our scholars and thinkers might be aided in their efforts to discover the answers to some of the perplexing religious problems facing our men today. The following reports, tables and charts give evidence of a scientific approach, and, of even greater importance, of a sympathetic handling which is most assuredly a necessity in dealing with so intimate a subject as religion.

The picture has not been colored; the facts have not been

distorted. A representative group of men have spoken—and on examination of their own words, we discover a most commendable frankness.

We believe we have achieved what we set out to accomplish. We have made a comprehensive compilation of the material at hand, with the hope that this is but the beginning. If this study will do no more than stimulate additional thought and discussion on a subject so near to our hearts, our efforts will not have been in vain.

The National Committee on Religious Propaganda, and especially its Chairman, Mr. Alexander Cahn, and Mr. Arthur L. Reinhart, our Assistant Executive Secretary who acted as Secretary to the Committee and on whose shoulders the bulk of the work naturally fell, are to be congratulated upon the success of their efforts.

ROGER W. STRAUS, *President,*
National Federation of Temple Brotherhoods.

FOREWORD

One of the many intricate, involved and unsolved questions of the day is concerned with the standard of morality of the generation of post adolescent age. Opinions vary in the extreme as to whether or not a decadence is in the ascendancy, and if so whether the cause be the hyper-civilization (mechanical or otherwise) which our time has witnessed or whether it be a falling away of that religious enthusiasm which marked the daily life of those who preceded us. Not only does this question concern this young generation, but it may fairly comprehend those one generation further advanced; for charges based upon keen observation seem to indicate a close inter-relationship of these two generations. The effects of the older on the younger, be it for raising or lowering of spiritual ideals, appear to be responsible for whatever change has come about.

The buoyancy of any object depends wholly upon the specific gravity of the liquid in which it floats. The higher the gravity, the smaller the displacement and the greater the buoyancy; the lower the gravity the greater the displacement, the smaller the buoyancy. And so applying this theorem to our religious life may we not fairly translate it; the more intensified, the greater the density of any religious wave that may be the cause of any force, the more buoyancy will religion itself have.

And how to cause this intensified wave? How to create the force from which it shall result? How to sustain the force from which such a wave may emanate? These are the questions which are proposed to be answered in a measure of time by the appended survey. It is the labor of a year and yet

gives promise of many years of religious uplift. Analyses may show cause, but effects can only be obtained by a close and intimate application of the necessary neutralizing agents. And so after all the tedious analyses which shall give to us the symptoms, then and then only may the antidote be named.

And so this is my hope. That the antidote shall be simple; easy to take; of far reaching import; a salve to heal the religious eruptions which though not yet threatening still challenge; that this survey shall not only show the cause but may lead the way to the naming of the cure.

It is my privilege to express to all of those who faithfully co-operated on their part in making this survey possible my sincere gratitude. Without those loyal hundreds, the survey would have been a failure. Through them success has been possible.

My greatest gratitude goes to Mr. Arthur L. Reinhart, to whom has fallen the great burden of correspondence and all of the analyses and who by his keen insight has contributed immeasurably to this effort.

ALEXANDER CAHN, *Chairman,*
National Committee on Religious Propaganda.

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*All tables are expressed in percentages. To find the actual number for any particular item multiply the "number of replies" found on the extreme left of the same horizontal line by the percent indicated.

The Voice of
The Jewish Laity

INTRODUCTION *

In an attempt to answer the almost endless flow of accusations directed against the American Jewish Laymen—particularly those affiliated with the Reform wing—that they are becoming more and more disinterested in religious matters, the National Federation of Temple Brotherhoods, under the direction of the National Committee on Religious Propaganda, undertook to make the first study on a national scale of the layman's religious attitudes and practices.

In securing the data disclosed in this report, care was exercised to make the story as complete and impartial as possible. Thus, inquiries which dealt with problems purely of a local nature were avoided.

This survey is principally a study of the members of the National Federation of Temple Brotherhoods although replies were not restricted to this one source. On two occasions—December, 1927, and February, 1928—the questionnaire was distributed through the Temple Brotherhood Monthly which was mailed to 17,500 individuals. Besides this, 5,000 blanks were sent to Brotherhoods with the request that they be answered at the monthly meetings. 2,500 additional copies were mailed to Brotherhoods to be enclosed with local mail matter.

As a result 1,250 bona fide replies were secured which on the basis of 17,500 shows a 7% return. To those acquainted with questionnaire results this figure of 7% is not only a goodly number but will be found, after analysis, quite representative although not a perfectly random sampling. At any rate the returns not only

**Replies from
Every Section
of Country**

* Sincere appreciation is hereby expressed to Dr. Julius B. Maller, who has been Research Assistant of Teachers' College, Columbia University, and is now with the Department of Synagogue and School Extension, for his helpful suggestions in the technical presentation of this study, and for his scientific analysis of the tables in proving the reliability of the differences recorded.

justify the efforts expended but also furnish a sufficient volume of material from which to deduce important conclusions. These answers were received from 103 different communities in 31 states and the District of Columbia—from New England to the Golden Gate, from Puget Sound to the tip of Florida. In eliminating the factors which might give the replies too local a coloring, the name of the congregation was not requested. In considering the large number of congregations in the bigger cities such as New York, Brooklyn, Chicago, Baltimore, Philadelphia, St. Louis, etc., the number of Temples represented exceeds the total figure of 103 communities.

Due to the general antipathy to questionnaires, particularly those of a personal nature, it was essential to phrase the questionnaire simply and briefly, in order that the "yes and no" replies would portray the individual fully and fairly.

The
Questionnaire
Itself

The questionnaire has five major classifications. The first

**NATIONAL FEDERATION OF TEMPLE BROTHERHOODS' SURVEY
OF THE JEWISH LAYMAN'S RELIGIOUS ATTITUDES AND PRACTICES**

Please Fill In Promptly and Return This Questionnaire to Alexander Kahn, Chairman,
Merchants Building, Cincinnati, Ohio

820

I. STATISTICAL INFORMATION

- Age 34
- Married yes
- Number of children 0
- (a) How many are attending or have graduated from Religious School? 0
- Occupation dentist
- Religious Training
 - Confirmed yes
 - Barnitzvah no
 - Can you read or understand Hebrew? no
- Secular Training
 - Graduated from grammar school yes
 - High school yes
 - Graduated from college yes
 - Graduate, if any Ph.D.
- How long have you been affiliated with a Congregation? 10
- Underline which services your congregation conducts, and indicate by numerals (1, 2, 3, etc.) your preference: Friday evening; Saturday morning; Sunday morning. Designate any other: _____
- (a) Do you attend regularly yes; occasionally (approximate number of times a year) 8; only on the High Holy Days yes
- Underline holiday services you attend.
Rosh Hashanah; Yom Kippur (Do you fast? yes); Succoth; Chanukah; Purim; Pesach; Shavuoth
- (a) If in business do you close your store on any of the Jewish holidays, and if so, which? no

II. QUESTIONS ABOUT THE SERVICE

- Underline which part of service appeals to you most:
Prayers; Music; Sermon
- Do you find comfort and inspiration in prayer? yes
- (a) Do you pray in private daily? yes; occasionally? yes
- Do you experience any greater need for prayer at times of:
 - sorrow, i. e., sickness, bereavement, failure, etc. yes
 - Would you or do you observe Yahrzeit? yes
 - Joy, i. e., unusual success, personal joyful event, etc. yes
- Do you like some Hebrew in the Service? yes
- B. Music
 - Does your congregation have congregational singing? yes If so:
 - Do you participate in it? yes
 - Do you enjoy it? yes

III. QUESTIONS ABOUT OTHER TEMPLE ACTIVITIES

- Does your congregation, or its constituent organization, promote:
 - social service activities, (specify kind) yes
 - student activities yes
 - entertainment, or social; 1. In general yes; 2. Special holiday functions, i. e., Chanukah, Purim, Pesach, (Congregational Feder.) yes
- Do you personally enjoy the social contacts and participate in any of the above activities? yes

IV. QUESTIONS ABOUT OBSERVANCES IN THE HOME

- Check which Religious ritual you observe in your home:
 - grace at meals yes
 - Kiddush on Shabbos and Holidays yes
 - fast any others yes
- Underline any of the following items of a specific Jewish affair in your home. Ceremonial objects, Art pieces, Books, Periodicals yes
- Do you read books on Jewish life and Jewish religion? yes

V. SUMMARY STATEMENT

- Have you any recommendations or suggestions to make in regard to strengthening the Jewish life in the home or Synagogue including any improvements for the religious service which you may have in mind? If so please write them out as fully as you desire on the reverse side of this sheet. yes

Signature Samuel Kahn
City and State Cincinnati, Ohio

(Signature will not be made public. It is an assumed service in statistical tabulating of results.)

deals with the background of the individual—Religious, Economic, and Educational, and also calls for age, whether or not married, and number in family. The second deals with the Religious Services and is separated into three subdivisions—Prayer, Music, Sermon. After asking for a statement of preference, detailed questions follow—including requests both for information about congregational practices and personal tastes. The third deals with general Temple activities, and the fourth with Home Observances. The fifth and last is a request for recommendations and suggestions.

Signatures of those filling in the blanks together with their cities and states were requested in confidence in order to establish authenticity of reply and make certain whether the answers were localized. Contrasting reactions to this policy are contained in the following expressions:

"Do not impress the secrecy of signature. A Jew ashamed to be known as such is not a Jew and will be a bad proposition."

"I do not care to sign my name. My beliefs, observances or non-observances are my private concern."

"A sincere and reputable citizen of New York City, who does not believe there is need for further identification to questionnaire of this nature."

Several hundred individuals utilized the opportunity to give further expression than single word replies and in no case have the laymen's comments been eliminated on account of their point of view. Throughout this entire study, an effort has been made to present a true picture told in the laymen's own language.

In spite of all the precautions taken in the preparation and distribution of the questionnaire, many of the difficulties which commonly confront those editing returns could not be avoided. Though the questions were carefully phrased to eliminate multiple interpretations, occasionally strange and far-fetched meanings were discovered.

Allowance had to be made for inaccuracies. Simple questions such as "Which service does your congregation con-

Content of
Questionnaire

Editing

duct?" or "Does your congregation join in congregational singing?" were in many instances answered in exactly opposite manner by different members of the same congregation. Or again, "Do you think a cantor adds impressiveness to the services?" was asked of many who never heard a cantor.

Throughout this study the distinction between "external" and "subjective" facts have to be borne in mind. In a number of instances where information was requested about simple existing facts, conflicting answers merely evidenced the old difficulty of securing accurate replies on questions of "external" fact.

Careful instructions printed on the questionnaire were frequently disregarded. In order to attain the highest degree of accuracy, when there was doubt as to what the reply actually meant, it was thrown into the unanswered class.

Thus the figures show a true and unbiased picture of the story these 1,250 laymen tell about themselves.

Since the task of tabulation had already been completed when the last two dozen replies were received, figures and percentages in this study have been calculated on the basis of 1,222.

Though the filled in questionnaires should serve as valuable material for a variety of future studies, for this particular survey we have limited our observations of the religious attitudes and practices to the following:

**The Scope
of the Study**

1. A cross section picture as disclosed by the total number of replies.
2. A comparison between men with and without a secular college education.
3. An analysis of the effect of a formal religious education.
4. An investigation of the variations due to the difference in age.
5. A consideration of the influence of marriage and fatherhood.

These five classifications will be discussed simultaneously in five chapters.

Chap. I. Background of Individual

Chap. II. Temple Services

Chap. III. Other Temple Activities

Chap. IV. Home Observances

Chap. V. Miscellaneous Recommendations

CHAPTER I

BACKGROUND OF INDIVIDUAL

In order to better understand certain reactions, attitudes and practices of the men with whom we are dealing in this study, it is well first to analyze their backgrounds particularly with reference to their education and occupation.

First in respect to their religious education, we find that 78% of the men have had some formal religious training; going through either the ceremony of Bar Mitzvah or Confirmation or both. Out of this 78%, 56% have been Bar Mitzvah; 24% have been Confirmed, while 20% have been both Confirmed and Bar Mitzvah. As would be ex-

TABLE I
RELIGIOUS TRAINING

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	CONFIRMED	BARMITZVAH	READ OR UNDERSTAND HEBREW
Grand Total	1222	34	60	53
Secular Training				
College Educ.	347	36	62	56
No College Educ. . . .	875	33	58	54
Religious Training				
Formal Rel. Educ. . .	953	43	76	58
No Formal Rel. Educ.	269	0	0	34
Age Divisions				
Up to 30	182	46	55	42
30 to 40	336	29	57	47
Over 40	704	34	60	57
Marriage				
Marr. have children.	838	32	60	57
Marr. no children. . .	154	33	57	56
Unmarried.	230	42	58	44

pected, the percentage of those Confirmed is higher among the younger than the older men, while the percentages of Bar Mitzvah slightly increase in the opposite direction. There is not, however, as big a discrepancy in the falling off of the Bar Mitzvah as there is in the increase of those Confirmed, which throws very interesting light on the hold that Bar Mitzvah has on our people in spite of the tendency to urge Confirmation alone for the boys as well as the girls.

In conjunction with the subject of religious training, it is important to note to what degree Hebrew is read and understood. We find that 53% answered affirmatively, while the remaining 47% either do not read or understand the language or have neglected to answer the question. It is likely, however, that almost the entire 47% do not read Hebrew. Of the 53% having some knowledge of Hebrew, 86% have had a formal religious training while the remaining 14% have evidently picked up their knowledge by other means. The percentage of college and non-college men who have a knowledge of Hebrew is almost identical.

Now viewing our replies from another important angle, i. e., the number of men with higher secular training, we find that 28% of the total have had a college education while 72% have not. Of the men with college education, 23% are under 30 years of age, 36% from 30 to 40, while 41% are over 40 years old. In the case of the men without college education, 12% are under 30, 24% range from 30 to 40, while 64% are past 40 years old. This age comparison of college and non-college men is of particular significance when viewing the returns on attitudes toward prayer, the Prayer Book, the services, etc.

A classification of the types of business and professions in which those participating in this survey are engaged discloses 60 varieties, of which 24% are merchants of all types handling everything from buttons to water heaters, 10%

are in some phase of salesmanship, 8% are lawyers, 5% insurance men, 6% manufacturers, 4% managers of various types, 4% physicians including a neuropsychiatrist and chiropractor, etc., 4% real estate men, 2% each brokers, dentists, and 1% each jewelers, engineers, accountants and advertising men, while the remaining 27% include bankers, teachers, barbers, butchers, funeral directors, musicians, plasterers, etc., etc. Accordingly, these replies reflect the points of view of men from almost every walk of life.

To discover the influence of marriage and fatherhood on the religious life, we have classified the replies into married no children, married with children, and unmarried men. 68% of the replies represent married men with family, 13% married, no family, while the remaining 19% are single men.

**Economic
Background**

**Marriage
and Fatherhood**

TABLE II
CONGREGATIONAL AFFILIATION

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	AFFILIATED WITH A CONGREGATION			
		1 THRU 4 YEARS	5 THRU 9 YEARS	OVER 10 YEARS	NONE DESIGNATED
Grand Total.....	1222	12	11	55	22
Secular Training					
College Educ.....	347	16	12	57	15
No College Educ....	875	11	10	73	6
Religious Training					
Formal Rel. Educ...	953	11	10	71	8
No Formal Rel. Educ.	269	13	15	63	9
Age Divisions					
Up to 30.....	182	23	18	37	22
30 to 40.....	336	22	18	51	9
Over 40.....	704	4	6	85	5
Marriage					
Marr. have children.	838	10	10	74	6
Marr. no children...	154	15	12	67	6
Unmarried.....	230	15	14	53	18

One further matter of background should be borne in mind, namely, the length of time these men have been affiliated with congregations. 85% of the college men and 94% of the men without college training stated that they are members of a congregation. Of these, two-thirds of the college men have been affiliated for over ten years, while almost four-fifths of those without college background are in a similar class. The percentage for long affiliation is also slightly higher with those having had a formal religious training than those without.

CHAPTER II

TEMPLE SERVICES

A. Time of Service

Approximately two-thirds of the men stated first preference for the time of service. Of these we find that 62% like Friday evening the best, 15% enjoy Saturday the most, while Sunday first choice is claimed by 23% of the men.

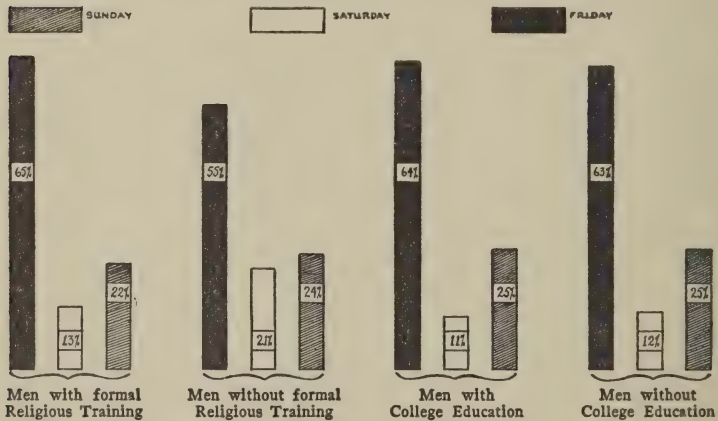
TABLE III
TIME OF SERVICE

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	FRIDAY FIRST CHOICE	SATURDAY FIRST CHOICE	SUNDAY FIRST CHOICE
Grand Total.....	1222	62	15	23
Secular Training				
College Educ.....	347	64	11	25
No College Educ....	875	63	12	25
Religious Training				
Formal Rel. Educ...	953	65	13	22
No Formal Rel. Educ.	269	55	21	24
Age Divisions				
Up to 30.....	182	61	8	31
30 to 40.....	336	67	8	25
Over 40.....	704	59	16	25
Marriage				
Marr. have children.	838	64	11	25
Marr. no children...	154	68	8	24
Unmarried.....	230	57	13	30

Throughout every classification as shown by the accompanying table, the percentage of Friday night first choice considerably more than doubles its nearest competitor, Sunday

morning. Reference to Friday night includes both early vesper and late evening services. Unfortunately the questionnaire did not distinguish between these two. First choice for Saturday morning is the smallest in each division. Only 15% expressed such preference. The most interesting variation in the desire for Saturday services is in the age classification where we find twice as many men above forty as below who prefer the retention of the Saturday morning service. The trend of preference for the time of service is graphically portrayed on Chart "A." The sum of the three pillars of different shading contained in each of the four brackets represents 100% of the men included under the particular classification designated immediately beneath the bracket.

CHART A
First Preference for Time of Service



A number of interesting comments on the subject of time of service preferred are shown in the following excerpts. Even the influence of the radio on service attendance may be seen by a statement of an individual who listens to the Jewish service over the radio on Sunday morning and answers all of the questions as he would were he a regular attendant at Temple services.

**Comments
on Time of
Service**

FRIDAY NIGHT

"As it is impossible to attend Friday night services, when same starts at 5:30, or at least be on time, I emphatically suggest that the time ought to be changed to 6 o'clock or thereabouts."

"Owing to economic conditions, it is impossible to bring the men to Saturday services, so our strength is used through the Brotherhood to bring the younger element to Friday night services (8 P. M.) with good results."

"Our congregation conducts Friday evening services at 5:30. I will not say that I would attend late Friday evening services regularly, but there are those who can neither attend Saturday mornings, nor Friday at 5:30. I believe the working class is not catered to sufficiently by the Reform congregations. In referring to the working class, I am thinking of persons employed in offices or stores and also those who may work for themselves, but employ little or no help. Of course our Y. M. H. A. does have late Friday evening services."

"Friday night services of one hour with a short sermon as conducted by our Temple, permit worship on the Sabbath and still permit one to have the evening for other gatherings and enjoyments. (Services I believe from 8-9.)"

"Friday night—Family night."

SUNDAY MORNING

"To my mind Sunday services are a logical step in the strengthening of Jewish ties."

"I recommend—Sunday Services.—Shorter services."

"A short Sunday service or lecture of a general nature on Jewish problems."

"Sunday services should be given in synagogues from 11 to 12:30 and should be of the same nature as in churches—singing, sermons, instrumental music, etc."

"Personally would like Sunday morning service. Though one of our Temples here conducts Sunday morning services, I do not attend, being affiliated with one of the others."

"I think there is nothing more harmful than this matter of enforcing the Sabbath during childhood and then not giving the youth a place to continue the Sabbath habit on Sunday—leaving that day free from spiritual expression. Remedy—Sunday services in Synagogues with afternoon and evening socials; club activities; orchestras, choral societies, debate clubs, dances, etc."

SATURDAY MORNING

"I very much deplore the gradual substitution of Sunday for Saturday. Take Saturday services and Hebrew away from Temple services, and what is left to distinguish it from Unitarian services? Some will say that modern conditions, in this country at least, make it impossible to observe Saturday. I will grant this. But what is to deter one from Friday night services? And surely many can attend Saturday morning services also, if only they will."

"This is merely a suggestion—something should be done to increase attendance of men at Saturday morning services. I confess that I do not attend as frequently as I should or possibly could. Somehow or other it seems to require some sort of obligation now to do what should be done but is not.

"What I have in mind is that in each Temple there be organized a Circle or Club of a branch of the Men's Club known as 'the Sabbatarian.' The dues would be nominal, say \$1.00 per year for covering postal cards for announcements, etc. The obligation of a member joining being simply that he will arrange his business affairs so that he will attend services on Saturday morning as frequently as possible, but in any event not less than an average of once per month.

"If we older men will do something along these lines to increase attendance on Saturday morning the younger generation will follow in our footsteps.

"There are many men who can and probably would attend Saturday services as the result of such a movement."

An analysis of the services actually being held by the 124 congregations with which these 1222 men are affiliated, shows that 52% conduct Friday and Saturday services; 11% Friday, Saturday and Sunday; 3% Friday and Sunday; 3% Saturday only; 6% Saturday and Sunday; 2% Sunday only, and 23% Friday only. Though these figures give a cross section of the picture, they can only be taken roughly for they are a striking example of the reporting of "external" facts referred to in the introduction.

Services
Conducted

B. Attendance at Services

94% of the men replied to the question of regularity of attendance; 43% indicated a regular attendance, 42% an

occasional attendance, and 9% attendance on the High Holy Days only. This astonishingly low figure of "Yom Kippur and Rosh Hashanah Jews" may possibly be explained by the fact that there is a rotating cycle of those who attend occasionally, the majority of whom, together with the 9% make up the apparently large attendance on the High Holy Days.

TABLE IV
ATTENDANCE AT SERVICES

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	ATTEND REGU- LARLY	ATTEND OCCASION- ALLY	ATTEND ONLY ON HIGH HOLY DAYS	NO ATTEND- ANCE DESIG- NATED
Grand Total	1222	43	42	9	6
Secular Training					
College Educ.	347	33	50	12	5
No College Educ. . . .	875	46	39	9	6
Religious Training					
Formal Rel. Educ. . .	953	43	44	9	4
No Formal Rel. Educ.	269	44	37	10	9
Age Divisions					
Up to 30	182	26	58	13	3
30 to 40	336	31	49	14	6
Over 40	704	48	40	7	5
Marriage					
Marr. have children .	838	43	43	8	6
Marr. no children . .	154	41	46	9	4
Unmarried	230	30	51	13	6

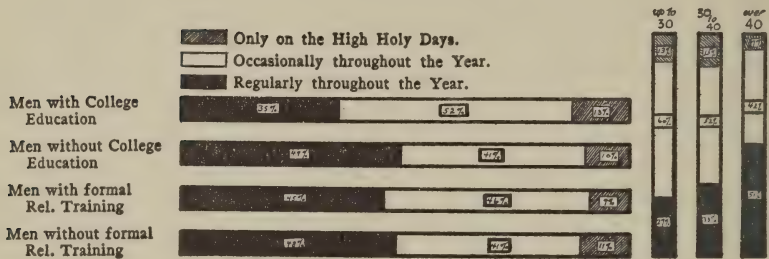
Chart "B" shows that men with a college education and younger men are less regular in Temple attendance.

Each horizontal column indicates 100% of the men who signified some Temple attendance. The divisions of black, white and gray show the proportion who attend regularly, occasionally and only on the High Holy Days respectively.

The perpendicular columns to the right in Chart "B" indicate 100% of the men in each age division while the shaded and white sections signify the same as in the Education Columns.

The reason for the discrepancy between the figures in Table IV and those on Chart "B" is that in the latter case only those who attended services made up the 100% while in the former instance the extreme right hand column accounts for those who did not indicate any attendance.

CHART B
Attendance at Services



Just as may be anticipated, the chart of attendance by ages shows increasing regularity as men grow older. Almost twice as large a percentage of the men above 40 attend services regularly as those under 30, while almost twice as large a percentage of men under 30 attend only on the High Holy Days as those above 40. We find also that almost 50% more attend services regularly amongst the married men than those unmarried.

Besides the above data on the attendance at the Sabbath services, an effort was made to discover the attendance at services on the various holidays. Though one might assume that men sufficiently interested to answer this questionnaire would be Temple goers on the High Holy Days, 19% did not designate that they attend services on Rosh Hashanah while 18% similarly did not state attendance on Yom Kippur. One individual states emphatically, "Attend erev Yom Kippur only, and would not go for that if my children did not request it. Too tiresome."

We also note that a larger percentage of college men

attend holiday services than non-college men. On Rosh Hashanah and Yom Kippur there is a variance in attendance of 14% in favor of the college men. In like manner formal religious education seems to increase interest in the holiday services, for 13% more of those who have been either Confirmed or Bar Mitzvah attend on Rosh Hashanah and Yom Kippur, and 6% to 17% more in the case of the lesser holidays.

TABLE V
ATTENDANCE ON HOLIDAYS

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	ROSH HASHANAH	YOM KIPPUR	SUCCOTH	CHANUKAH	PURIM	PESACH	SHAVUOTH
Grand Total.....	1222	81	82	29	27	24	42	31
Secular Training								
College Educ.....	347	88	90	29	28	23	36	34
No College Educ....	875	74	76	29	27	25	34	31
Religious Training								
Formal Rel. Educ...	953	85	85	30	28	26	46	33
No Formal Rel. Educ.	269	72	72	22	22	19	29	24
Age Divisions								
Up to 30.....	182	86	87	26	27	24	36	26
30 to 40.....	336	92	92	24	24	22	30	22
Over 40.....	704	83	83	33	28	26	36	37
Marriage								
Marr. have children.	838	87	88	30	28	25	35	31
Marr. no children...	154	90	90	26	22	22	31	29
Unmarried.....	230	86	87	27	26	23	35	25

In contrast to the Sabbath Service attendance the younger men are as regular as the older at holiday services. Apparently marriage and fatherhood do not bear a great deal of weight in this particular study, since the variations are slight.

In attending holiday services other than the two major ones, Pesach is decidedly the one most favored since 42% of the total number replying have answered in the affirma-

tive. The second largest number is in the case of Shabuoth, which drew an affirmative reply of 31%. These were followed closely by Succoth, Chanukah and Purim (the Sabbath nearest Purim) of which 29, 27 and 24% respectively, designated that they do attend on these festive days. Evidently convenience plays an important role in this attendance, for as one man puts it—"Attend holiday services other than Rosh Hashanah and Yom Kippur if they do not fall on work days."

Directly related to service attendance is the Yom Kippur Fast, and the closing of stores on the High Holy Days.

There seems to be slight variation between the men with and without a college education in both cases, while 7% more of those with religious education observe the Fast than those without.

A considerable number of men answering negatively on

TABLE VI
OBSERVANCES ON HIGH HOLY DAYS

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	FAST ON YOM KIPPUR		CLOSE STORE ON HIGH HOLY DAYS	
		YES	NO	YES	NO
Grand Total.....	1222	59	41	67	33
Secular Training					
College Educ.....	347	54	46	65	35
No College Educ....	875	58	42	69	31
Religious Training					
Formal Rel. Educ...	953	60	40	67	33
No Formal Rel. Educ.	269	53	47	67	33
Age Divisions					
Up to 30.....	182	66	34	74	26
30 to 40.....	336	64	36	71	29
Over 40.....	704	53	47	67	33
Marriage					
Marr. have children.	838	57	43	73	27
Marr. no children...	154	55	45	65	35
Unmarried.....	230	65	35	84	16

the store closing question apparently believe an apology is due, as for example—"No, only Gentile help work." "No, all piece workers in factories." "No, but I do not have contact with business." "I have a Gentile partner." "All employees are Gentile." "My prominent Jewish partners object." And one man makes the following frank confession—"Stay away from business on Rosh Hashanah and Yom Kippur as a matter of policy, not from religious motives."

The only other outstanding difference is that, of the men under 30, 66% fast on Yom Kippur whereas of those above 40 only 53% are in the same class.

C. Part of the Service Preferred

64% of all who replied expressed their preferences on the three major divisions of the service, namely, prayer, music and sermon. The majority of these stated definite

TABLE VII
PREFERENCE FOR PART OF SERVICE

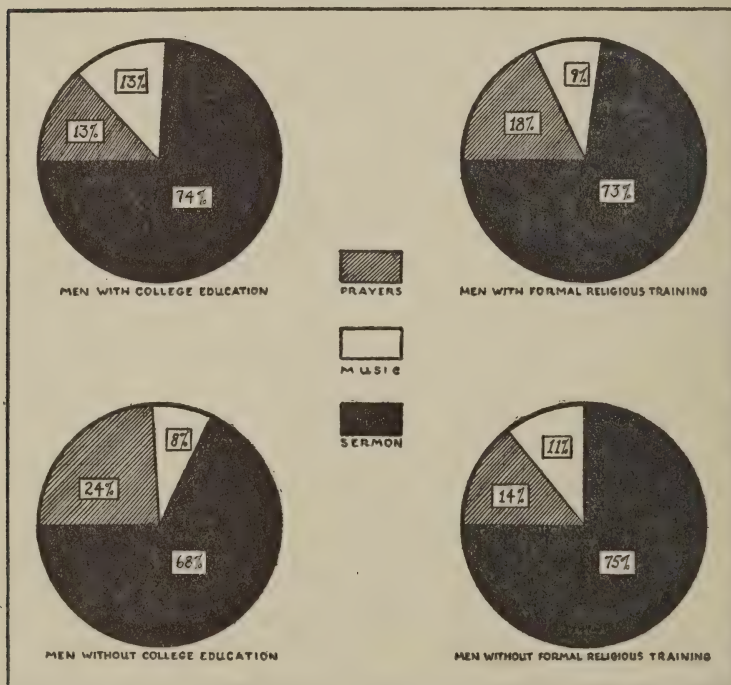
CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	PRAYER FIRST CHOICE	MUSIC FIRST CHOICE	SERMON FIRST CHOICE
Grand Total.....	1222	18	9	73
Secular Training				
College Educ.....	347	13	13	74
No College Educ....	875	24	8	68
Religious Training				
Formal Rel. Educ...	953	18	9	73
No Formal Rel. Educ.	269	14	11	75
Age Divisions				
Up to 30.....	182	12	14	74
30 to 40.....	336	11	12	77
Over 40.....	704	24	8	68
Marriage				
Marr. have children.	838	26	7	67
Marr. no children...	154	13	3	84
Unmarried.....	230	13	13	74

first, second, and third choice, while slightly less than half showed equal preference for more than one of the three parts. As was expressed by a number, these parts of the service are "inseparable." "All are preferred if commensurate with time devoted." "Service would be incomplete without any one of the three." Or again, "The proper combination of all three is necessary."

Table VII shows the relation between those holding prayers, music or sermon as the most attractive part of the religious service. These figures can be visualized in the accompanying Chart "C." The entire circle represents 100% of the men, while the black, white and shaded portions signify the proportion primarily interested in sermon, music

CHART C

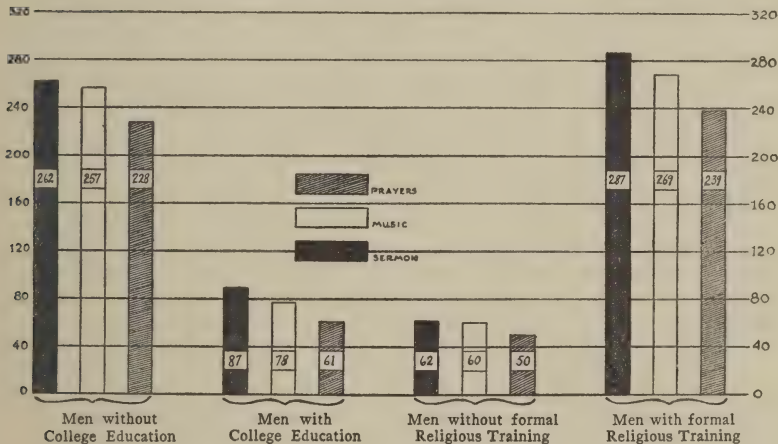
Distribution of single first choice preferences
for part of service



and prayer respectively. As can be seen, the sermon has an overwhelming popularity compared with either music or prayer.

This view is somewhat altered when we consider Chart "D" disclosing the actual number of individual votes cast for each of the three parts when choice was equally divided between two or three. Here we find the sermon only slightly in the lead, yet there need be no doubt as to the importance of the sermon in the minds of the laity today.

CHART D
Number of votes for each part of service in cases of equal preference for more than one



One interesting comment indicated that the three parts of the service were subordinate to simply being "a Jew among Jews" in the Temple. Further expressions follow:

"Depends upon quality of sermon or singing."

"We have prayers only at Friday evening services."

"Sermon, when on religious topic only."

"I might say in general that I like the prayers and musical parts of the service."

"I think it would be a very good idea if our Rabbis would not cut down the services in order to give more time to Sermons or Lectures which most members do not care anything about."

"The sermons bore me to death."

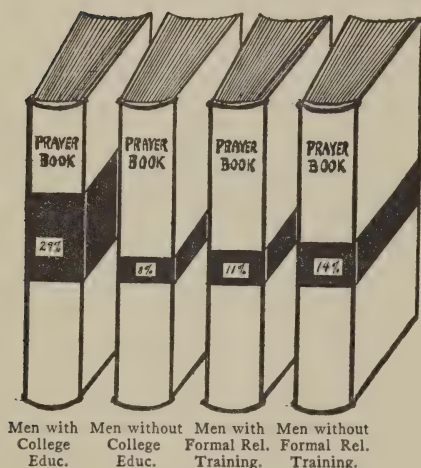
"Service as a rule too long—that is the religious part."

1. Prayer

1,087 men expressed themselves as to whether or not they receive comfort from prayer. Of these, 26% pray daily and 29% occasionally, while 45% did not acknowledge praying at any time. Only 1% of the college men did not reply to this question. Of those who did, 71% received comfort in prayer alongside of 92% of those without college education. As would naturally be anticipated, the men above 40 find more need for prayer than the generation in the teens and twenties, yet strange as it may seem, there is a small decrease in the percentage of those receiving comfort in prayer after reaching thirty and before the age of 40.

CHART E

Expressions on Comfort in Prayer



Black band through center of book denotes percentage who do NOT find comfort in prayer. Height of book signifies 100%.

The accompanying pictures of the Prayer Books make comparison simple between the four divisions of men. The black band through the center of the Prayer Book designates the percentage of those who have definitely stated that they do not receive comfort from prayer.

Several individuals added statements to their "Yes" and "No" answers such as the following:

"Very little inspiration and comfort from prayers excepting the natural reaction to beautiful lyrics."

"I do not get inspiration and comfort in reading printed prayer."

"I find prayer valuable in helping me to meet trying situations courageously."

"Do not believe in prayer for personal benefit. Think a prayer for strength to bear either failure or success, strengthens the mind or will, or sub-conscious mind along the line of one's prayer."

"While I recall very seldom offering prayer in private, daily, would say that I find even greater comfort than a mere offering of prayer by trying to carry out what I read and hear during Sunday and Holiday Service as conducted by our own Rabbi."

"It seems unfair to me for one to only pray when he needs help. It seems so much more fair and sweet to feel near to the Divine as much when our wishes are fulfilled and we are happy as when we require help. I have tried to school myself that come what will, I aim to feel that it is sent by an all-loving, all-powerful Creator and so must be for the general good and so my

TABLE VIII-A
PRAYER

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	COMFORT FROM PRAYER		PRAY		
		YES	NO	DAILY	OCCASION- ALLY	NONE SIGNI- FIED
Grand Total.....	1222	88	12	26	29	45
Secular Training						
College Educ.....	347	71	29	27	29	44
No College Educ....	875	92	8	26	28	46
Religious Training						
Formal Rel. Educ....	953	89	11	26	29	45
No Formal Rel. Educ.	269	86	14	27	29	44
Age Divisions						
Up to 30.....	182	85	15	28	30	42
30 to 40.....	336	81	19	38	26	36
Over 40.....	704	90	10	32	30	38
Marriage						
Marr. have children.	838	88	12	27	30	43
Marr. no children...	154	89	11	24	28	48
Unmarried.....	230	81	19	30	27	43

TABLE VIII-B
PRAYER

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	GREATER NEED FOR PRAYER IN SORROW		GREATER NEED FOR PRAYER IN JOY	
		YES	NO	YES	NO
Grand Total.....	1222	73	27	48	52
Secular Training					
College Educ.....	347	65	35	48	52
No College Educ....	875	71	29	62	38
Religious Training					
Formal Rel. Educ...	953	73	27	57	43
No Formal Rel. Educ.	269	76	24	59	41
Age Divisions					
Up to 30.....	182	74	26	54	46
30 to 40.....	336	71	29	53	47
Over 40.....	704	68	32	60	40
Marriage					
Marr. have children.	838	69	31	60	40
Marr. no children...	154	70	30	56	44
Unmarried.....	230	70	30	53	47

good, and that we should thank for it, feeling that if we could know just why it was sent, we would indeed be thankful."

"In so far as it frees the mind from mundane affairs."

In spite of the discrepancies between the groups on the subject of whether or not actual comfort is received from prayer, there is almost a uniformity in the number who pray. Whether this is because fewer answered the question, or that many who do find comfort in prayer do not pray, is debatable, but the fact is nevertheless worth observation.

We find that in cases of unusual joy or sorrow the college man has greater need for prayer than the non-college man, while a formal religious training similarly seems to emphasize the need of prayer in times of crises. While more of the older men receive comfort from prayer generally, a decidedly larger number of younger men find greater need for prayer in times of crises, both in sorrow and in joy.

Observance of Yahrzeit runs parallel with comfort from prayer, for men without college education and with formal religious training are substantially in the majority. Expressions on Yahrzeit in the age divisions may not be a fair picture, for many younger men may answer negatively due to the fact that they have never experienced the need.

TABLE IX
Yahrzeit

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	OBSERVE Yahrzeit	DO NOT OBSERVE Yahrzeit
Grand Total	1222	89	11
Secular Training			
College Educ.	347	85	15
No College Educ.	875	92	8
Religious Training			
Formal Rel. Educ.	953	90	10
No Formal Rel. Educ.	269	85	15
Age Divisions			
Up to 30	182	82	18
30 to 40	336	90	10
Over 40	704	90	10
Marriage			
Marr. have children	838	90	10
Marr. no children	154	87	13
Unmarried	230	88	12

As one of the subdivisions of prayer, it is important at this point to quote a number of comments pertaining to the Union Prayer Book, since considerable weight seems to have been placed on this subject by the men. Though one individual states: "No church ritual is as beautiful as our Union Prayer Book," the rest seem to find definite shortcomings to meet their individual needs.

The Union
Prayer Book

"Repetition of traditional prayers, services, including traditional music, bores me and would put me in anything but the proper frame of mind to enjoy the service or the sermon, so I come in just before that."

"I do not enjoy hearing the same prayers read over and over again at every service. They get to be meaningless. The same thing applies to the Psalms read—you get so that you are so familiar with them you do not care to follow in the prayer books. However, I enjoy the old parts of service, the adoration, Hear O Israel, etc."

"We are abbreviating our services too much for the sermons and singing. Do not believe in this new idea of all the congregation joining in Kaddish. It appears to me that each Rabbi has his own way or method of carrying out the whole or shortening the services in each congregation."

"The form and type of service now in vogue fills my every spiritual need. However, I do feel hypocritical at times, in that the language sets out certain assumptions which in my case, and I assume in perhaps 95% of other users, does not state the truth. The language I refer to is that which holds the Sabbath as a day of rest. I feel that this should be eliminated from the services as at least in my case it does not set out the truth. This is, of course, in line with Mr. Lester Aaron's talk at the last Convention. I think some effort should be made to meet the true situation."

"I feel that an attempt should be made by the Committee in charge of such work, to formulate a ritual for use in the Synagogue on Sunday that would follow more closely the Saturday service in the conservative congregations. The average Sunday morning service, which I have attended in Liberal Synagogues can hardly be distinguished from that of a church. Surely the type of Rabbis graduating from the Hebrew Union College can solve this problem; on their shoulders rests the responsibility of making Judaism a vital, dynamic and living force for the good and welfare of our people."

NEED FOR REVISION

"Would suggest that our Union Prayer Book be still more modernized; that is, to do away with unnecessary repetitions."

"Your book (Union Prayer Book) is archaic and its recent revision is a joke."

"I believe a Jewish code (religious or otherwise) is necessary. One that can be practiced daily. This code to be taught to adults and children. The Prayer Book should be revised to conform

with the new code, so that any one could preach and live the same religion. It is not right to leave Judaism to each individual to be interpreted in any way he sees fit as most of us are not well enough informed to do so."

"Prayers should be revised to meet the need of people with up-to-date problems of life."

"I favor an extended variation of the prayer ritual."

"In my humble opinion the prayers contained in our Union Prayer Book should be revised to fit our present day lives. Our children get little or nothing from them in their present form. Inasmuch as the Sabbath is no longer a day of rest for a majority of the Jews of the Reform branch, why continue to say 'that our rest on the Sabbath may be acceptable?'"

"More for members to partake in Prayer Book in Synagogue."

"There is too much sameness in our Union Prayer Book—much of the reading matter therein is ambiguous and to a great many, I believe, conveys no understanding or meaning—I would suggest that regular prayer books be less used and the Rabbi read passages from the Bible, applicable to the time and place and offer more prayers, impromptu if possible, and bringing home to his hearers the need for more religion, to live better lives, morally, spiritually and materially—prayers that would appeal to one's emotions, but in moderation, in the 20th century, living in America and speaking the English language, I believe we could very advantageously leave out all Hebrew from our services."

"The thing that bothers me more than anything else, when I attend services (which I admit is not often) is the constant reading of the ritual books. That bores me to distraction, so that my mind wanders to anything that will shut out the useless muttering and meaningless mouthing of words by men and women, whose faces show no interest—no sign of enthusiasm. If only the ritual could be done away with, I could stand for poor sermons occasionally; would be willing to ride all the way across the city in the street cars, to arrive at Temple; and I might even become enthusiastic about services—if only that ritual reading by the Rabbi and the congregation were omitted! The ritual means nothing to me. Why continually read about what has gone by thousands of years ago, when the future is so uncertain; when the present demands so much attention?"

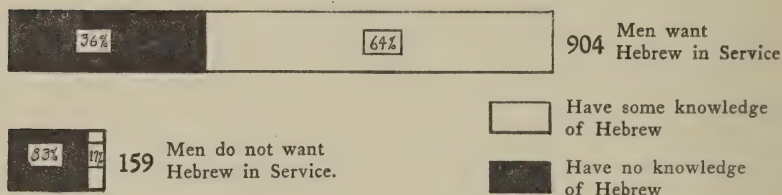
"Prayers are too much cut and dried. I also would like to see all the Hebrew in the Union Prayer Book used during the service."

"Not enough appeal to the imagination."

In studying the desire for Hebrew in the service, it is necessary to know to what degree it is read and understood.

Merely to say that 85% of the total number desire Hebrew and 15% do not, does not tell the whole story. The graph below shows that out of the total number who desire Hebrew, only 36% are unable to read or understand the language while of the 159 who have expressed opposition to Hebrew in the service, 83% know nothing about the language.

CHART F
Hebrew in Service



A formal religious training seems to influence the desire for Hebrew in the service, for 86% of those who have been Confirmed or Bar Mitzvah desire Hebrew against 80% who have not had these advantages. A very trivial difference appears between the college and non-college men, slightly in favor of the college men.

Another interesting variation appears in the age group. Here the percentage of those who can read and want Hebrew increases among the older men, while the percentage who cannot and still want Hebrew decreases in directly opposite proportions. Thus the totals desiring Hebrew to be retained in the service are almost identical in all three groups. Following are a few statements on both sides of the question:

OPPOSING

"Do not object for those who care and understand it. Personally, No."

"Less and less Hebrew in services."

Comments on
Hebrew in
Service

TABLE X
HEBREW IN SERVICE

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	WANT HEBREW IN SERVICE			DO NOT WANT HEBREW IN SERVICE		
		READ IT	DO NOT READ IT	TOTAL	TOTAL	READ IT	DO NOT READ IT
Grand Total	1222	55	30	85	15	3	12
Secular Training							
College Educ.	347	59	29	88	12	0	12
No College Educ. . . .	875	55	31	86	14	2	12
Religious Training							
Formal Rel. Educ. . .	953	59	27	86	14	3	11
No Formal Rel. Educ.	269	39	41	80	20	1	19
Age Divisions							
Up to 30	182	48	35	83	17	3	14
30 to 40	336	51	34	85	15	1	14
Over 40	704	61	25	86	14	2	12
Marriage							
Marr. have children.	838	60	28	88	12	2	10
Marr. no children . .	154	61	25	86	14	2	12
Unmarried	230	52	35	87	13	1	12

"No, I do not like Hebrew in the services though it should be preserved."

"Believe services should be modernized and all Hebrew left out as majority of congregation does not understand it anyhow. Old-fashioned methods also tend to keep younger element away from services. Believe that traditions can be maintained, even though old-fashioned forms and rituals are eliminated. Furthermore, people of other faiths are prone to suspect and become prejudiced at that which they do not and can not understand; for example, the Catholic Church (services and chants in Latin). To hold the younger generation to the synagogue we must become even more reformed, more modernized and more Americanized."

"Hebrew is most annoying. Very few, except Rabbis, care for it. It is just as ridiculous as Latin in the Catholic service."

FAVORING

"The greatest possible results as far as *Spiritual Jewish* and *National Hebrew* solidarity and cooperation and understanding

can be acquired only when the 'Hebrew Language' can be understood in conversation and read and written by Jews. Then the books spiritual and otherwise could be understood and appreciated and unquestionably will maintain and retain an interest. There is a lot of good and a lot of beauty in things 'Jewish,' as I learned when I was a kid, from my dad, and from books written by enlightened Gentile authors."

"Yes, Hebrew has beauty and rhythm in prose."

"Yes, Hebrew is a Birthright."

"I can not read or understand Hebrew and want only the most important passages."

"It is a matter of indifference to me, but I approve it."

"I miss the Hebrew part in the Prayer Book; the reading of the Bible and the Haftorah. There should be more Hebrew in the original prayers, psalms or other part of the ritual, even though the English is used as a routine. I believe the Jewish spirit which in a great measure is in the original Hebrew should be maintained especially in the prayer books. More of the young men and women are becoming interested in Hebrew and should be stimulated to do so."

"I very much deplore the tendency to eliminate Hebrew from prayers. The Union Prayer Book contains little enough of Hebrew, and even this little is frequently omitted by Reform Rabbis in part or entirely. Hebrew is a beautiful language, rich in literature, both religious and secular. It has never been dead, only dormant for nearly 19 hundred years. It has been revived with the advent of Zionism, so that now it is the vernacular of the Jews of Palestine and one of the official languages of that country. No other language can express the religious feeling of, or appeal to the soul of the Jew as Hebrew. I feel that every Jew should know some Hebrew. The religious schools of the Temples should teach Hebrew and Jewish history and literature. As now conducted, the graduates of the Temple schools at confirmation know little, if any, of the above mentioned subjects."

"Yes, I like some Hebrew in the service, especially in the old-time hymns."

"I like Hebrew only when translated."

"Without Hebrew we are no longer Jews. More Hebrew prayers should be read for benefit of the children. At the rate Hebrew is being cut, before long we may as well belong to a Unitarian Church."

"Yes, Hebrew should be retained because of its musical cadences."

2. Music

The second of the three phases of the service is Music. Opinions were sought on type of music, congregational singing, choir personnel and cantor. 81% of the total number expressed themselves in favor of congregational singing. 75% of the men, who enjoy the congregation's participation in music join in the singing, while 73% of those who do not enjoy it, do not sing even though congregational singing is practised in their Temples. 6% of all the men expressed their desire for congregational singing though their own congregations do not have it.

Chart "G" pictures two hymnals—the large one indicating 100% of the men enjoying congregational singing, and the smaller one to the right 100% of those who do not. The three divisions of those who sing, do not sing and do not have the opportunity to sing, are represented by the white, black and shaded portions respectively.

CHART G
Congregational Singing

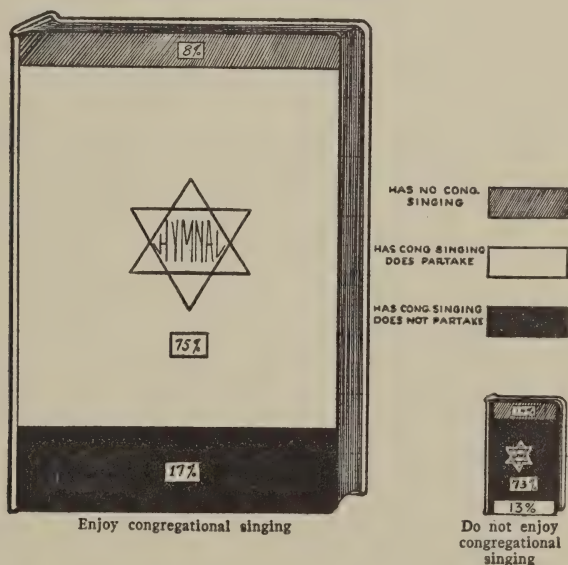


TABLE XI
CONGREGATIONAL SINGING

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	ENJOY CONGREGATIONAL SINGING				DO NOT ENJOY CONGREGATIONAL SINGING			
		HAVE AND PARTAKE	HAVE DO NOT PARTAKE	ENJOY DO NOT HAVE	TOTAL	TOTAL	HAVE AND PARTAKE	HAVE DO NOT PARTAKE	DO NOT HAVE
Grand Total.	1222	61	14	6	81	19	2	14	3
Secular Training									
College Educ.	347	65	10	8	83	17	6	7	4
No College Educ. . . .	875	70	15	7	92	8	1	4	3
Religious Training									
Formal Rel. Educ. . .	953	66	15	7	88	12	3	5	4
No Formal Rel. Educ.	269	68	17	6	91	9	4	4	1
Age Divisions									
Up to 30.	182	67	10	10	87	13	6	4	3
30 to 40.	336	64	14	4	82	18	6	8	4
Over 40.	704	69	16	7	92	8	1	4	3
Marriage									
Marr. have children.	838	67	15	7	89	11	3	5	3
Marr. no children. . .	154	77	14	1	92	8	1	3	4
Unmarried.	230	69	9	11	89	11	5	4	2

On this subject, the variations between the different classifications show that the older men, those without college education and those with religious training enjoy participation in singing more than the younger men, those having college training, and those without religious education.

A considerable number of individuals expressed themselves more fully on this subject than by "Yes" or "No." Some, for emphasis, merely added "Approve of congregational singing" or "Suggest congregational singing." The following statements show more definite feelings along this line:

"Too cold! A good bit more of congregational singing would add the heat of life to the services."

"Do not enjoy congregational singing unless all join in."

"We should have more than closing singing."

"I would enjoy congregational singing and would participate, but they do not have it in our Temple."

"More music and participation of the congregation in the service and a Cantor."

"I enjoy congregational singing. Our Synagogue does not have it, but some that I visit do."

"I would enjoy congregational singing if I could sing."

"As to a suggestion for improvement of the service, I suggest congregational singing of English songs."

"I think Jews should join in their well-known hymns."

"Would enjoy congregational singing if we had it."

"I would enjoy congregational singing if we had it. The individual members should be induced to participate more than now."

"Yes, but my friends do not enjoy my participation."

"Do not enjoy congregational singing particularly because we do not do it well."

"I certainly favor congregational singing to a larger extent than is practiced in our Congregation. We used to have an English hymn in the middle of the service and one or the other of the Hebrew hymns at the end, but now have only one during each service, sometimes Hebrew, sometimes English."

"Congregational singing with a leader (song leader) capable to get congregation to sing—viz: a song leader."

"The Temple should have a chorus of voices of at least 30 members; it would add to attendance."

"I would like to have a boys' choir led by a cantor, sing the old hymns."

"My Temple had a male choir of 20 voices for a few months in which I sang, but it was ordered disbanded to my regret. I enjoyed it immensely, and although I have sung in my College Glee Club and the Shrine Chanters, neither could compare with this Male Choir. It was really a fine singing organization. However, I heard it rumored that it made our Temple appear too Orthodox. Whether this was the real reason for disbanding, I do not really know, but I submit it as an interesting observation."

"If one wants to interest people in anything, I think that the best way is to give those people some share in whatever it is you want to interest them. So with the services—promote formation of choirs from the membership (and not have paid Gentiles who have no interest in what is going on); have discussion of sermons, after service."

Does the layman want traditional music presented in a

modern way rather than modern and perhaps non-religious music? This question drew perhaps as nearly a unanimous reply as any in our survey, since 96% of the total number answered decidedly "Yes" and 4% replied in the negative. This is visualized by Chart "H."

CHART H
Traditional Music



YES
96%

NO
4%

Comparison between number of men who do and do not want traditional music, presented in a modern way, preserved in the service.

Some of those answering in the affirmative added that they desire traditional music but "not in a modern way" or "not modernized but in a traditional way," while one man gave a rather different point of view in stating: "Yes, I want traditional music, but modernized beyond recognition." Further comments on this subject follow:

"Yes, traditional music and any other of religious character."

"In general, however, I think that a revival of the traditional melodies, as sung by the cantors would add much to the beauty and attractiveness of the service."

"Yes, the old traditional music."

"Use of traditional congregational hymns, uniform from temple to temple, and not changing, so that one can drop into a strange temple, or return to one's own after a long absence, and meet long-remembered and loved tunes. Operatic effects and constant changes should not feature temple music."

"It is my opinion that services and music should be uniform in our Temples, and the music and songs should be rendered from the Union Hymn Book, as 'Sh'ma Yisrael,' 'Va nachno korim,' etc., to make it impressive, uniform and not forgotten."

"Yes, traditional music, but not Gentile origin."

"We need more inspiring modern hymns."

"Traditional songs, objects, prayers, ceremonials should be stressed and given all possible prominence."

"It would be inspiring."

"I don't know enough about it and its significance."

"I think that the choir could choose a great many Hebrew melodies for their songs at intermission time instead of classical songs."

"Want traditional music, as our fathers had same."

"I should prefer songs in harmony with American life."

"People in these strongly material days must be attracted to the Synagogues by methods that appeal to their emotions, in order that they may be given some mental food to digest—so for this reason I am strongly for a beautiful musical service of Jewish music—modernized. I know that this was my personal experience, as my activities for the last 8 years has so proven to me."

"More sacred music as handed down by our fathers instead of imitation Christian Church music."

Figures in Table XII seem to show that no matter how the replies are classified there is unanimity of opinion on the subject of traditional music.

TABLE XII
CHOIR MUSIC

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	WANT TRADITIONAL MUSIC PRESENTED IN MODERN WAY PRESERVED IN SERVICE	
		YES	NO
Grand Total.....	1222	96	4
Secular Training			
College Educ.....	347	95	5
No College Educ....	875	96	4
Religious Training			
Formal Rel. Educ...	953	97	3
No Formal Rel. Educ.	269	96	4
Age Divisions			
Up to 30.....	182	98	2
30 to 40.....	336	96	4
Over 40.....	704	95	5
Marriage			
Marr. have children.	838	95	5
Marr. no children...	154	95	5
Unmarried.....	230	96	4

Three-fourths of the men answered the question on the desire for Jewish singers in the choir affirmatively, whereas one-fourth replied to the contrary. The percentages throughout the various classifications on the subject of Jewish singers run almost parallel. It is decidedly worth noting, however, how large a percentage of those who find no need for Jews in the choir come from congregations where there are none at present. This may mean that in some instances the people concerned had experienced certain difficulties in trying to secure Jewish singers and therefore are willing to leave well enough alone.

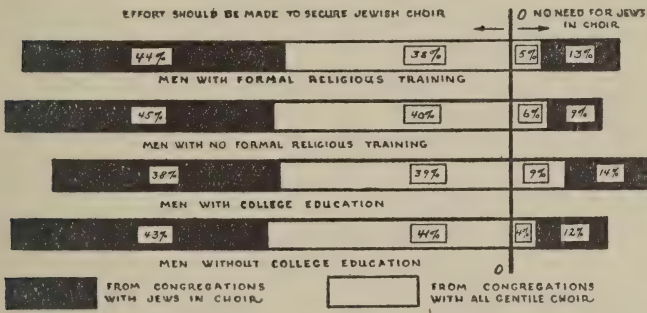
TABLE XIII
JEWISH SINGERS IN CHOIR

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	EFFORT SHOULD BE MADE TO SECURE JEWISH SINGERS			NO NEED FOR EFFORT TO SECURE JEWISH SINGERS		
		JEW IN CHOIR	NO JEW IN CHOIR	TOTAL	TOTAL	JEW IN CHOIR	NO JEW IN CHOIR
Grand Total.....	1222	57	18	75	25	7	18
Secular Training							
College Educ.....	347	39	38	77	23	9	14
No College Educ....	875	41	43	84	16	4	12
Religious Training							
Formal Rel. Educ....	953	38	44	82	18	5	13
No Formal Rel. Educ.	269	40	45	85	15	6	9
Age Divisions							
Up to 30.....	182	41	42	83	17	7	10
30 to 40.....	336	36	52	88	12	3	9
Over 40.....	704	42	39	81	19	4	15
Marriage							
Marr. have children.	838	41	42	83	17	4	13
Marr. no children...	154	40	40	80	20	3	17
Unmarried.....	230	41	43	84	16	8	8

This is clearly pictured in Chart "I." The perpendicular "o-o" line cuts the horizontal blocks at the points where all to the left designates those favoring a Jewish choir and all

to the right those indifferent to any special need for Jewish singers. The entire length of the rectangle designates 100% of the men in the classification noted directly under it. The filled-in black represents those replies from congregations where Jews are in the choir in contrast to the open white spaces representing men from congregations employing only Gentile singers.

CHART I
Jewish Singers in Choir



Several individuals stated that they desire Jewish singers, "Only if they are as good as incumbents," or "If equally as talented as our Gentiles." Again a number have merely added such expressions as "Emphatically—yes," or "Jewish singers only," or "By all means a Jewish choir;" but the following statements contain more than these exclamatory phrases:

"This is the first opportunity I had to express my opinion on singers of the Temple and am glad to take advantage of it. It seems to me, that the singing is a part of the prayers and it is therefore just as important for the singers to be Jews as it is for the Rabbi to be a Jew. The Gentile singers can not properly pronounce the Hebrew words; as a result it somewhat spoils the good singing. The Reform Temple is turned down by a good many Jews because of the Gentile singers. It seems obnoxious to them that Gentiles should perform part of the Jewish prayers, and I agree with them. Plenty of Jewish singers could be obtained in any Jewish community that is large enough to maintain a Jewish Temple."

"I believe that one of the outstanding breaches of religious

ethics that we Reform Jews make is to have non-Jewish choirs. There is plenty of real good material among our people, and it stands out as a flagrant lack of racial pride to seek out and obtain outside help to render our religious services. In my opinion, the sacredness of such service is entirely obliterated by so doing."

"We do not have any Jewish singers and it detracts."

"I deem it advisable to have a Jewish choir in Temple. The Gentiles not only do not understand the Hebrew they are singing, but put no melody or expression in their songs—as the Jewish choir would no doubt do. When a Jew chants or sings a Jewish song, there is a 'rent and a mourning' melody enveloped in its tone."

"I do not believe that a non-Jew can sing Sh'ma Yisrael."

"I do not like to hear Gentiles stumble through Hebrew songs."

"We have a choir of 4 Gentiles, who are good vocalists, but I feel quite sure that there are Jewish vocalists in the congregation, or the city, who would do just as well."

"Would it not be a fine thing to have a Jew blow the Shofar instead of some Gentile blowing a cornet or trombone?"

"Would like very much to have a Jewish choir and Cantor. The Gentile taking part in our services takes away from me any remnant that may be left of my old-time childhood religious feeling."

"We have a pipe organ in our Temple played by the president of our congregation and have three Jewish singers in our choir, all volunteering their services. The bass happens to be a brother, the soprano a Jewish teacher in the local schools, and the contralto also a Jewish lady. I am old-fashioned enough to love this, even though it is given in all modesty and is not of the quality of paid singers, but it is very soothing and satisfying."

"There should be Jewish singers in a Jewish Temple, but the trouble is that there are not many to be found as good as the Gentiles."

"Would highly recommend the elimination of Gentile choirs from any Temple or Synagogue and to be replaced by Jewish instead."

"Jewish singers in the choir are essential in enhancing the services, but singers require remuneration, as it is their mode for making a living. To this end, I feel two important suggestions of mine should be considered.

"1. Creation of a fund to assist small congregations to hold services with Cantor and choir.

"2. Establishing of a seminary for the training of Cantors for the needs of Progressive Modern Synagogues."

"Temple music furnished by a Gentile choir is an anomaly difficult to be reconciled to. The function of a choir is not to provide musical entertainment, but musical prayer, and this can not be adequately done by a Gentile choir any more than can the Reader's office be performed by a Gentile. It gives one a feeling of insincerity; a striving for effect instead of for genuine devotion. Better poorer singing from Jewish hearts than operatic effects out of Gentile throats. A Catholic minority in Palestine would have more sense than to employ Jewish singers to chant their Ave Maria."

A few scattered voices entered their feeling of opposition to the need for Jewish singers with the following comments: "Don't think there are enough good voices here." "Not unless they are proficient." "Not possible." "Attempt to secure Jewish singers has been made without success." "No, others should be used." "Not my business." "No, get best results regardless of creed." "Not at expense of quality."

A cantor adds impressiveness to the service according to the opinion of 69% of the men while 31% take the opposite stand. An interesting feature of this study is that the younger men have expressed themselves more in favor of a cantor than the older, and unmarried men favor a cantor more than either married men with or without children.

CHART J

Cantor

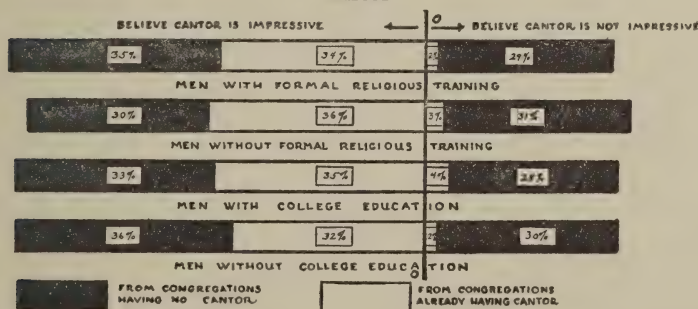


Chart "J" is constructed similarly to Chart "I." Note

particularly what an insignificant percentage on the negative or right side of the perpendicular "o-o" line are replies from men whose congregations do engage cantors. In other words, those who expressed themselves in opposition to a cantor are almost 100% from congregations where there are none.

TABLE XIV
CANTOR

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	CANTOR IMPRESSIVE			CANTOR NOT IMPRESSIVE		
		CONGR. HAS ONE	CONGR. DOES NOT HAVE ONE	TOTAL	TOTAL	CONGR. HAS ONE	CONGR. DOES NOT HAVE ONE
Grand Total.....	1222	36	33	69	31	2	29
Secular Training							
College Educ.....	347	35	33	68	32	4	28
No College Educ.....	875	32	36	68	32	2	30
Religious Training							
Formal Rel. Educ....	953	34	35	69	31	2	29
No Formal Rel. Educ.	269	36	30	66	34	3	31
Age Divisions							
Up to 30.....	182	45	33	78	22	0	22
30 to 40.....	336	35	38	73	27	4	23
Over 40.....	704	31	31	62	38	2	36
Marriage							
Marr. have children..	838	33	35	68	32	2	30
Marr. no children...	154	30	33	63	37	0	37
Unmarried.....	230	41	34	75	25	2	23

Amongst the comments in the affirmative we find such statements as, "My opinion depends on the cantor," and "I like a cantor only when his singing is artistic." Then, of course, the quality of the cantors heard influences the comments, as may be disclosed by those who say, "A cantor should be impressive, but ours isn't." "A cantor is impressive, but not ours," and the exactly opposite statement, "Yes, a cantor is decidedly impressive. We have a very fine one."

Included in the negative replies are some sweeping state-

ments that cantors and Reform Congregations are not compatible.

"A cantor would benefit a congregation a great deal. This would help bring back the traditional ideas and perhaps the melody would render the Jewish heart its significance."

"Cantor very much impressive. Would rather do without choir than without cantor."

"Cantor is impressive, but choir is sufficient to my mind."

"Think Reform services should not copy Gentiles so much—a little more Hebrew—especially cantor and observance of fast so Jews will realize they are Jews. Seems to me some go mostly to hear music."

"If religious services and Temple activities would be conducted like ours (but without a cantor) it would make Jews a better and finer type of men than they are now."

"The cantor is the force which creates the proper atmosphere at services through his rendition of the liturgical and traditional music that appeals to the emotions of the Jewish heart—and keeping the tired workers awake after a day's work—enabling the people to be inspired by the words of wisdom rendered by the Rabbis."

"I think a cantor would greatly improve services."

"I believe a Jewish cantor and choir would add a great deal to our service and interest many more members in attending services."

"A cantor would be impressive if we could afford one."

"Our cantor adds nothing to my notion of impressiveness, but has an excellent voice."

"Being a Reform Temple and with a choir, we can get along without a cantor."

"A cantor is too theatrical."

In concluding the subject of music it is evident from these figures and statements that the laymen do take a decided interest in the music of the service. Several individuals have added comments of a general nature such as "Better music, better choir adds much to the service," while one man gives the following concrete suggestion:

"I feel that there should be a clearing house at Cincinnati for the musical part of the service. We find great difficulty in getting information on new musical services which may be published from time to time, and I think if Cincinnati sent out

information to all congregations advising them of the musical services which are now and which may be from time to time advisable, it would make for an added interest in this point of view."

3. Sermon

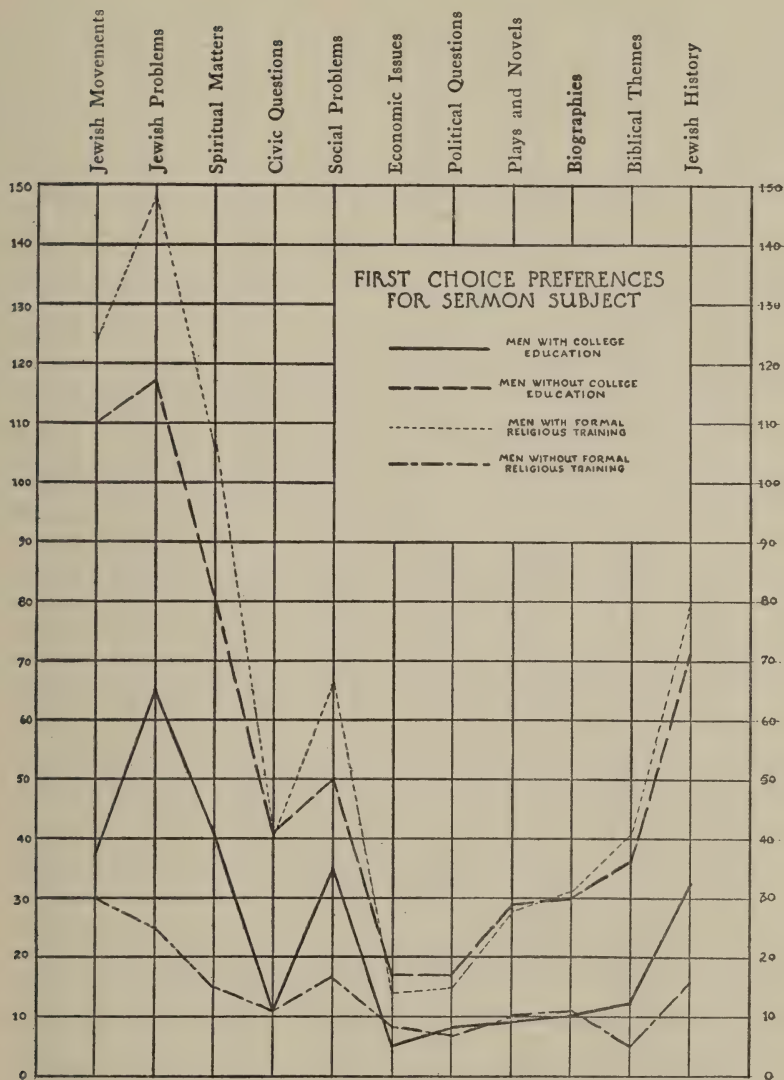
A very small number of the men who participated in this survey allowed the question of sermon to go unanswered. However, similar to the question on the part of service most desired, a large number of individuals did not designate their preference with numerals, but merely checked the topics of their choice. This therefore necessitated summarizing the votes in two forms, first, including those who used numbers as shown in Table XV as well as Chart "K," and second, those who merely checked preference as pictured in Chart "L."

TABLE XV
PREFERENCE FOR SERMON SUBJECT

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	JEWISH MOVEMENTS	JEWISH PROBLEMS	SPIRITUAL MATTERS	CIVIC QUESTIONS	SOCIAL PROBLEMS	ECONOMIC ISSUES	POLITICAL QUESTIONS	PLAYS AND NOVELS	BIOGRAPHIES	BIBLICAL THEMES	JEWISH HISTORY
Grand Total	1222	18	20	14	6	10	3	3	5	5	5	11
Secular Training												
College Educ.	347	14	25	15	4	13	2	3	3	4	5	12
No College Educ. . . .	875	18	19	14	7	8	3	3	5	5	6	12
Religious Training												
Formal Rel. Educ. . . .	953	18	21	15	6	10	2	2	4	4	6	12
No Formal Rel. Educ. .	269	19	16	10	7	11	5	5	7	7	3	10
Age Divisions												
Up to 30	182	17	20	7	6	16	4	6	7	8	1	8
30 to 40	336	17	22	11	4	10	3	3	6	4	4	16
Over 40	704	17	20	18	7	8	2	2	3	4	8	11
Marriage												
Marr. have children	838	18	21	15	6	9	3	2	4	5	5	12
Marr. no children . . .	154	13	9	11	9	7	4	5	11	7	11	13
Unmarried	230	16	23	10	4	13	3	4	6	8	5	8

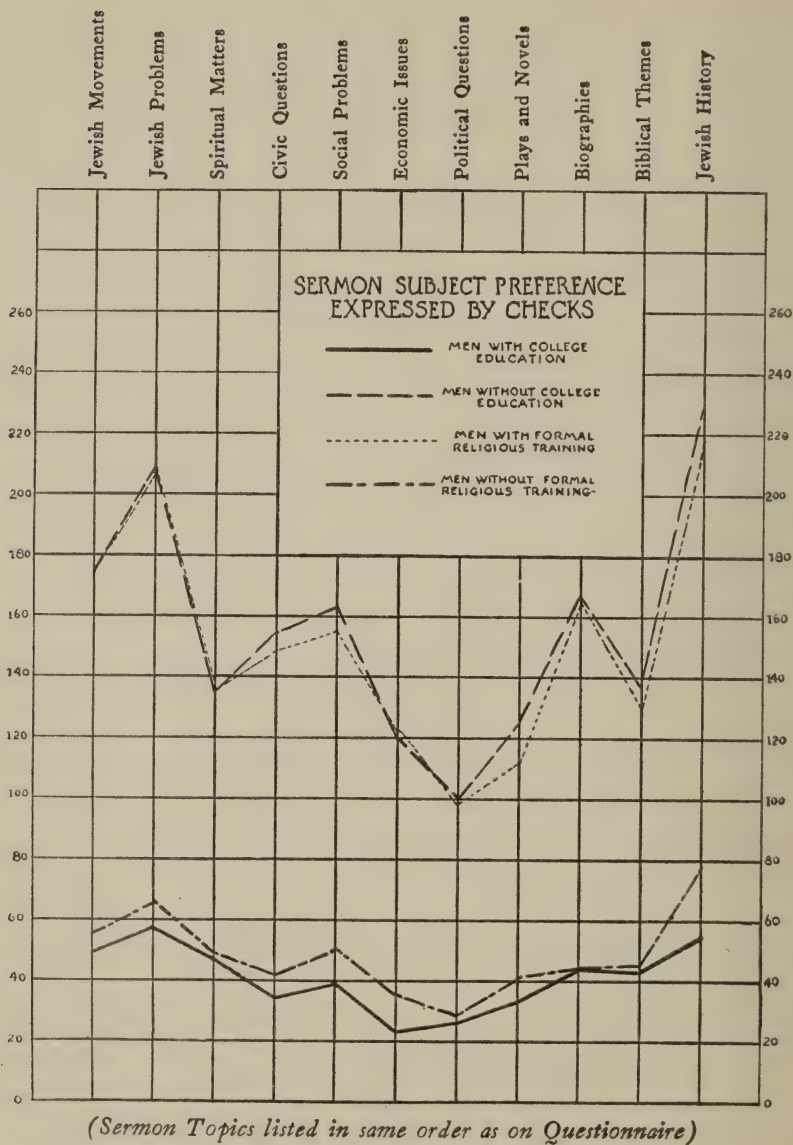
Figures in Bold Face indicate the FIVE leading preferences in each classification.

CHART K
Preference for Sermon Subject
 (Expressed Numerically)



(Sermon Topics listed in same order as on Questionnaire)

CHART L
Preference for Sermon Subject
(Expressed by Check)



As far as actual results are concerned, these could have been thrown together without altering the final results to any marked degree, for the sermons which received the most first choice votes usually received the largest number of checks. The main discrepancy appears in Biographies which are more popular under the "check" voting (Chart "L") than under the "numerical" voting (Chart "K"). Subjects of religious and Jewish interest predominated. Of the 11 topics listed, the 5 highest in both divisions were Jewish Movements, Jewish Problems, Spiritual Matters, Social Problems, and Jewish History.

There seems to be no doubt that Civic Questions, Biblical Themes, Economic Issues, Political Questions, Plays and Novels, fall low in the estimation of the laity as sermon topics, while the latter three are held in most disfavor.

Peculiarly enough, secular education, religious education, age and parenthood all bear little weight on sermon choice. The graphs in Charts "K" and "L" portray almost identical movement in all four cases with the exception of the curve signifying men without formal religious education, where the contrast in choices between the various titles is not so extreme. In Chart "K" the perpendicular column shows the number of men expressing themselves by numerical preference, while Chart "L" shows those who have used the "check."

In Chart "K" the first choices only have been tabulated since calculations of second to eleventh preferences proved that a complete series of first place votes would tell the story with almost equal accurateness and yet in a much simpler form.

The sermon subjects drew a large variety of comments. Here again we find the two extremes in points of view. For example, some of the individuals write that

Comments on
Sermon

they like "Any sermon our Rabbi delivers," "All of our Rabbi's sermons are enjoyable and instructive," while on the other hand we have those who say they like sermons "If delivered by some other

Rabbi, not our present one," or "With the exception of a sermon delivered by Rabbi —, which I heard some 6 or 8 years ago, find them all tiresome." However, these are matters of personality and are of little consequence in considering the main issue.

"Would enjoy sermons limited to 15 minutes, put over in a snappy, meaty way rather than a long drawn-out sermon full of repetitions as is the case with 99% of sermons today."

"The type of lecture or sermon is immaterial, its substance and manner of delivery—everything. Most sermons or lectures delivered by our Rabbis are exceedingly superficial—show very little work or study—merely words, words, words, just trying to 'get by'."

"I would like to hear Rabbis deliver their sermons in a more modulated tone of voice (I detest shouting), and be of a calmer disposition; not listen to a nervous person speaking."

"Twenty-minute sermons and *no longer*."

"The regular services are always appreciated. The sermons are sometimes too long, and some not interesting to the congregation. Most of us are hard to please. It depends all on the Rabbi, how the sermon is delivered. This expression is mostly intended for the young people. They are the ones we must interest; I am from the old school. I enjoy any service that is Jewish."

"My interest in sermon depends more on whether the Rabbi really has something worth while to say. Would be interested in all of the various types mentioned here if the Rabbi really knew his subject, could present it well, and if it has any 'meat' in it."

Some men consider subject matter immaterial, others desire variety, but the statements made by such individuals are by far in the minority: "Enjoy a little of everything"; "Any good one"; "Prefer varied topics, no special thing"; "Any sermon from which a moral may be taken"; "Any subject that carries a religious appeal"; "My opinions change—preferences shown here are today's"; "If we have a good pulpit man, any subject is of interest"; "Mixture is best," etc. In contrast, the following comments show rather definite and positive points of view:

NEED FOR MODERN SUBJECTS

"Sermons should be about topics of the day and not quotations from the Bible in order to hold interest. I think also that a greater loyalty could be instilled by appealing to Jewish Race Patriotism and Jewish Heroes in a manner similar to American Patriotism and Propaganda to create patriotism."

"I believe sermons should be on modern and popular topics—too much religious sermons tends to lessening of interest."

"The Sunday service is the one way to bring the young men and women and family in general back to the Synagogue, and every effort should be made to have this part of our Jewish life attractive. Can this be done without resorting to sermons founded on the tabloid press?"

"I don't care what the sermon is about, as long as it is about me. Most Rabbis I know won't understand that statement."

"Want Biblical themes modernized."

"Sermons should be modern on up-to-date topics, and dealing with matters that touch lives of people."

SPIRITUALITY EMPHASIZED

"I believe the pulpit should be used for sermons only, and spiritual ones preferred."

"From observation and personal feelings, I believe that the greatest benefit to the strengthening of the Jewish faith would result where the Rabbis confine their sermons to 'Spiritual Matters,' 'Biblical Themes' and 'Jewish History.' All other topics are brought to our attention practically daily in varied forms. The sermons should be typical of what the Synagogue represents. It is not a Lecture Hall, Theater or Movie, and of course not an audience. The Rabbis will all agree to that, but will insist on preaching all sorts of piffle."

"Leaders should hold fast to Biblical and spiritual themes in sermons, rather than following newspapers and magazines of no spiritual value."

"Spiritual matters in the broad sense."

"As to the sermons, irreparable injury is done by Rabbis in not preaching on spiritual matters and on Jewish problems. Jews naturally are idealists, but we are in the minority, and therefore should not advance theories for the cure of the political, social, civic and economic ills of the day, at least not from the pulpit. The Rabbi considers himself a religious teacher, but the non-Jew looks upon him as a spokesman for the Jews generally."

"The sermon should be on a topic tending to improve the

spiritual trend of mind. Less attention should be paid to plays and moving pictures in our sermons. They may be seen at any theater for the price of admission. We should not attempt to ape and mimic the gestures and fad ideas of every Protestant minister, and pay more attention to the ideal and to our Bible."

"I want social problems, from a spiritual viewpoint."

SERMON DON'TS

"Civic Questions, Social Problems, Economic Issues, Political Questions, and Plays and Novels do not belong in sermons."

"The sermon and service must be made interesting, and one should not be 'called down' for *not* attending every time he does attend service."

"Economic Issues, Social Problems, Civic and Political Questions have no place in a pulpit."

"No Political Questions and no Plays and Novels."

"As we are living in a country of religious freedom I for one am opposed very much to any Rabbi or Minister of any religious denomination to talk political sermons (as they call them) from their pulpit. The same causes more strife amongst our American loyal citizens than anything else, and it is about time for some religious organization (National) like ours, to say 'Halt' to those who would be loyal Americans. The Temple or Church is no place for such. That is why this very day we find so much strife amongst our neighbors, that brings disloyalty to our very doors. I have opposed my best friends of both political parties, just because they mixed religion with politics, and will keep on doing so, as long as I live in the good old U. S. A. The above is meant with malice towards *none*."

"More ceremony, less current topics."

"Political Questions should be avoided. Economic Problems are quite involved and arouse too much later discussions."

"Do not believe in politics from pulpit."

"Political Questions and Civic Questions not at all."

"No Political Questions and occasionally Plays and Novels. I enjoy the sermon if it is not too long. The other subjects listed are good at times."

"I would like to have our Rabbinate use more diplomacy in handling their congregations; if they want better attendance, a personal visit or card sent to the home or shop will have ten thousand times a better chance of receiving a *favorable* response than a *public* bawling out, with the Rabbi red in the face, nervous, shouting, and the congregation uncomfortable, and feeling sorry they came to Temple this time."

"I am not in favor of Political Questions being discussed from the pulpit. Politics breed dissension among the members and should be tabooed."

JEWISH HISTORY AND BIOGRAPHIES

"I recommend that Rabbis dwell more on Jewish History in Friday night sermons."

"Would like biographies of great men in Jewish History."

"I think the Rabbi should give a series of lectures each year on Jewish History, covering a period of several weeks. Many people do not know Jewish history, and the young people do not get enough of it during Sunday School periods."

"The sermons should be of a nature pertaining to the Jew in religion and its influence for good. We all need a better knowledge of the Bible and Jewish History and Thought."

"Sermons should dwell mostly on Jewish History and Jewish Problems to acquaint the audience more with Jewish life and Jewish past, as quite a few of our audiences have had very little of that."

"Want sermons on Biographies of Great Men if they are religious."

PLAYS AND NOVELS

"Religious services would be improved by removing therefrom all those things that can just as conveniently be found elsewhere. Reviews of books and plays can be found in the papers and magazines; the pulpit must not compete with the lecture platform and the luncheon club. It has a holy mission to perform; that of being the meeting place of a 'kingdom of priests and a holy people.'"

"Restrain the Rabbis from their book reviewing propensities. Books and plays are reviewed in periodicals better than it is done by Rabbis, and it detracts and repels. 'The sheep are not fed' by such sermons."

"Our Reform Jewish Temples are becoming so ultra-reformed that I get nothing spiritual or emotional out of the services whatsoever. Why go to Temple to hear a play reviewed or a book discussed? Nothing is being done apparently to revive our waning Jewish religion, but the Rabbis are giving their congregations what they want, so that's that."

"Special music and beautiful hymns no one can object to, no more than our Rabbi giving a sermon on a book, social question, etc., but not all the time."

"I approve of Plays and Novels for sermon topics if moral or spiritual questions are raised."

"To hear our Rabbi make clear delicate matters of interpretation of the Cabala as he did some time ago when delivering a Sunday morning lecture on the 'Dybbuk' is sufficient reason for placing Plays and Novels as the type of Sermon I enjoy best."

ADDITIONAL SUBJECTS NOT LISTED ON QUESTIONNAIRE

"Jewish traditions of everything."

"Current events."

"Matters that tend to build character and broaden human sympathy, not charity."

"Most anything in the Reform movement that brings the Jews before the non-Jews in a clear light and a better understanding."

"A complete and detailed explanation of the origin and meaning of the various Jewish rights and rituals, in a series of sermons, would possibly encourage their observance through their better understanding."

"Americanizing tendency and Jewish contributions to American life and patriotism."

"Jewish customs in the family and home, their reason, origin and practice."

D. General Comments on the Temple Services.

A variety of thoughts were expressed on the Temple service in general. Some of the more important ones have been classified under: Participation of Congregation, Ceremony in the Service, Participation of Children, and General. The last division includes a few striking examples of those who touched on so many subjects that their statements could not be classified, for example: "A good choir, a helpful Rabbi, a splendid religious school." "Retention of Hebrew; retention of cantor; retention of rabbinical robing and talith;" "selected music, unassigned seats."

PARTICIPATION OF CONGREGATION

Only one individual made a statement opposing greater congregational participation. He felt that it was disturbing "and breaks the solemnity and dignity of our service." The following, however, take the more usual point of view:

"I would suggest that congregations try to make their services more interesting and impressive to the younger people particularly. This could be done by limiting the Hebrew reading by the Cantor or Rabbi of the usual dull monotone uninteresting readings of portions of the Prayer Book. Hebrew is impressive and is a necessary part of the service, but it should be given in small doses in an impressive, dramatic manner. Perhaps if members of the congregation took part in the services it would hold their interest more."

"A sincere effort to have the congregation take part in the services. Most Reform services now treat the congregation like the audience at a show—except that even applause is absent."

"We do not sing hymns; we do not enter into the services sufficiently. I find that interest in any group is held by personal participation. We let the preacher do most of our praying. The mourners do not say Kaddish, but listen to the preacher. That to my mind is not satisfying."

"In my opinion, Reform services are too cold, too formal and too uninspiring. At our Men's Club we all (young and old) join in singing street songs and vapid empty melodies. Why not have congregational singing all through the service, always using the same tunes, so that the audience gets to know them by weekly (and not weakly) repetition? Responsive readings should also be more indulged in with the constant urge of the Rabbi, to have the congregation respond in unison and loudly; in that way we would learn our prayers and psalms and hymns by heart (and in our heart)."

"The Orthodox shout their prayers, and many are amateur Chazonim. We Reformers are ice cold and afraid to raise our voices in the Temple. But in the Men's Club, Yea! Verily! We shout and gorgle to our hearts' content."

"Among the Gentiles the ministers are also better mixers in their congregation. I further observe during the prayers Friday evening, on the page where the Rabbi and congregation are to pray together, our Jehudim do not pray in a forward-like manner, but go at it in a half-hearted way, a sort of timidity which does not make a good impression when Gentiles are present. We tried singing one time, but same fell through. Why is it that we Jews do not put more into our religion instead of letting the Rabbi pray for us and the choir do the singing? I do not know if the above situation exists elsewhere, but it does in our Temple."

"It looks as if the Jew wants the simplest and easiest way to observe his religion."

CEREMONY IN THE SERVICE

"I would be particularly interested in seeing congregations follow a more conservative program in conduct of religious services, with special regard to retaining as many of the customs of Judaism as possible and practical."

"Certain of the traditional customs of the Synagogue should be retained and included in Temple service. Services now are barren of the warmth produced by many of the customs retained in the Synagogue. For example: A real Shofar (not a cornet); reading from Torah each week with translation."

"Believe that more ceremonials brought in with the spiritual in Temple services would tend to increase and retain interest in Judaism. Failure to include this, in my opinion, tends to make Reform Judaism fall short of its purpose to bring Judaism in keeping with modern life."

"I would like to see the Torah taken out and read from at every service."

"The handling of the Torah bareheaded should be eliminated. It seems like we're desecrating our holy of holiest by so doing."

"Favor a little Orthodoxy in our Reform Congregations."

"Personally I feel that Reform has departed dangerously far from the sincerity of the Orthodox, just as I feel that much of Orthodoxy is superficial. I feel that each could advantageously compromise, and that Reform could enrich itself tremendously by retaining more of the ancient, beautiful ceremonies, tempered with the broader understanding that has made Reform possible."

"Personally I enjoy an occasional Hebrew melody—a sermon on Jewish history or tradition and a few ceremonials inserted in the services to distinguish a Jewish Temple on Friday night from a Municipal Auditorium."

"I believe that the present day Jewish service should be more spiritual and less ceremonial. It is the lack of spiritual inspiration that is emptying our Jewish Temples and filling the Christian Scientist Churches with Jewish adherents, and others. More attention should be given to the old-time ideals without its parrot-like ritual and dogma, in modern digestible form rather than to present day fads and their materialism."

"The ethical side of religion has a ready appeal, but the spiritual or emotional side has been weakened as a result of modern knowledge and our habit of considering things scientifically. But in spite of present day skepticism, most people like to do what everybody else does, and they like to follow the

popular leaders. If the traditional things are made prominent, more people will observe them, and in that way establish a stronger contact with the spiritual side of our religion."

PARTICIPATION OF CHILDREN

"I find it very impressive to have one of the children read Sabbath service."

"I would suggest, in first place, having boys and girls from 13 years up, to attend religious service—get them interested, let them act as ushers, provide certain duties for them, such as committees on decorations, etc. Let them suggest the sermon they prefer—let them know that Israel looks to them to perpetuate and strengthen our religion."

"Why work so hard and so much for Brotherhood work and Sisterhood? I feel sure that if something could and would be done to get the children more interested to go to services Friday evening, and if the service is too late in the evening, make them go Saturday mornings, then no doubt as they grow up they will join the Young Folks' League and from these the Brotherhood or Sisterhood. Let the Congregation give prizes or medals to the children who do not miss but very few services, especially Saturday, Shabuoth, Succoth, Pesach. We let them run wild on the street or to the movies. Later we want to pull them into the Temple or Brotherhood, when in most cases it is too late."

"When I was a boy, if I wanted to or not I had to go to the Synagogue once a week; after awhile I liked it very much. Human nature has not changed, and therefore I urge that each congregation adopt a resolution making it obligatory for children from the age of nine years to age of fifteen to go to services every week either on Friday night or Saturday morning, whenever they choose. If they go twenty-five or thirty times during the year they should get merits for it in their Sunday School reports, and if below that number they should be demerited, unless there is some excuse from the mother. Thus you will train children to go to Temple, and as they grow older they will make a practice of going."

"You find very few people now, twenty or thirty years old, who go to Temple or Synagogue, for the reason that they have not been trained to go. They have always gone to religious schools, you might say, and have religious training at Sunday School, but that is not training them to go to services. It is the fault of the Rabbis for not having them trained as I indicate, not the fault of the Congregation. Some of the Rabbis contend that nine years is too young for children to go to services, they

are annoyed by the children because children do not always behave, and in their sermons probably they are preaching to adults, and it is not interesting to children. The reason Rabbis are thus is because they are not looking enough to the spiritual life of the coming generation, but are looking more for popularity and to please the adults of the Congregation of which they are the head.

"They have adopted, in a great many instances, a children's service once a month and they think that is sufficient, but I can testify to the fact that it is a failure. It is true they preach to the children on that day and they have a service conducted by the children, which could be done, with the sermon, at Sunday School every Sunday; it does not have to be in the Temple. And I say it is a failure for this reason, that the children will go thus only once a month to Saturday morning services at the Temple and the balance of the time they are not there."

"Train the children to attend regularly."

GENERAL

"After the inspiration of our wonderful prayers and excellent sermons, the entire atmosphere is fouled by a string of announcements. I, for one, object to this practice,
Pulpit
Announcements as it is in poor taste, not in keeping with the caliber of our service which is brought down to the level of any ordinary meeting."

"I think that in some way the Jewish people should be encouraged to read—or get better acquainted with the Bible.
Greater Use
of the Bible Judging solely from those with whom I come in contact, I do not think that one in every hundred can say that he has read the old testament, and is familiar with its contents other than through the Bible stories taught in Sunday School. They know the stories in the Torah—but are not familiar with the prophets. More of the Psalms should be read, and not simply the text. In that way there will be more Bible reading from the pulpit—and this to be largely from that portion of the Bible with which the congregation is not familiar."

"A Jewish Temple should be Jewish, nationalistic in tendency. Hebrew should be understood and frequently used; taught to the children. Race-consciousness is essential. Every intelligent Jew should know the history of his own people and not as a Chauvinist, but as a man of intelligence. Less stereotyped prayers and more traditional music, more lectures on topics purely Jew-

ish in character. Less attempts at assimilation and imitation and more of an attempt at a preservation of the historical background of Jewry. More congregational singing and more silent contemplation. Hebrew as a part of the ritual. More frequent readings of beautiful portions of the Torah from the Torah itself and more extracts from the prophets. Nationalism and Jewish Renaissance—a congregational activity.”

“It has come under my notice that our people in various cities, but more particularly here in New York, come to the service at any time they feel like it, instead of attending at time designated.”

*Promptness
at Services*

“Improvements in Synagogue service are—more punctuality in coming to the service—there is no reason even in large cities, why people can’t be on time—illustrate to them the French fable of ‘Le Fontaine,’ ‘The Hare and the Turtle.’ ”

“The Jew does not enter the Temple with the reverence he should. He talks and sometimes reads during the services. The children are not taught (by parents) the respect due the service. I realize that this is a relic of the old days, but it should be changed.”

*Quiet During
Services*

“Silence during the service while progress has been made from the Orthodox Shul to the Reform Service—there are still a lot of people who talk, some continuously, and have no regard for the sanctity of the prayers—I have observed this in Brooklyn as well as New York Temples.”

CHAPTER III

OTHER TEMPLE ACTIVITIES

In the consideration of Temple activities other than religious services are included auxiliary organizations such as Brotherhoods, Sisterhoods and young people's groups, religious schools as well as educational, social and philanthropic work conducted by the congregation as a unit. Table XVI indicates that most congregations include social activities in their complete program.

TABLE XVI
CONGREGATIONAL SOCIAL ACTIVITIES

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	ENJOY SOCIAL ACTIVITIES			DO NOT ENJOY SOCIAL ACTIVITIES		
		CONGR. HAS	CONGR. DOES NOT HAVE	TOTAL	TOTAL	CONGR. HAS	CONGR. DOES NOT HAVE
Grand Total.....	1222	91	2	93	7	6	1
Secular Training							
College Educ.....	347	77	9	86	14	14	0
No College Educ....	875	94	2	96	4	4	0
Religious Training							
Formal Rel. Educ...	953	92	2	94	6	6	0
No Formal Rel. Educ.	269	89	3	92	8	8	0
Age Divisions							
Up to 30.....	182	88	5	93	7	2	5
30 to 40.....	336	93	2	95	5	3	2
Over 40.....	704	92	2	94	6	6	0
Marriage							
Marr. have children.	838	93	2	95	5	5	0
Marr. no children...	154	87	4	91	9	9	0
Unmarried.....	230	90	2	92	8	6	2

The point of interest is that 10% less of the college men enjoy the congregation's social activities than the non-college men.

We find also that family men receive an apparently higher amount of enjoyment from such social contacts than either unmarried or married men without children. This is as we would expect, for the parent's desire to attract the child to the congregation automatically increases his own interest. In all other cases the figures run very similar to those in the grand total showing 93% enjoying against 7% who do not. In the following comments the Brotherhoods and Men's Clubs receive their due of applause as important factors in congregational life:

Brotherhoods
and
Men's Clubs

"Our Rabbi has done wonders with the Sinai Society, of which I am a member. It meets every other Sunday at 6 P. M. After a supper we assemble and our Rabbi gives a talk, after which a few minutes are taken up with discussion. Then the business meeting, which governs the society's social life, begins, and is adjourned at about 8 P. M. I am also a member, actor in, and on the reading committee of the Dramatic Society, in which our Rabbi takes especial interest."

"The Brotherhoods and Sisterhoods seem to me to be the only real, live forces that are keeping up congregational interest."

"Seldom attend any Temple socials, except Men's Club activities."

"Any number of men 20 to 40 have asked me to explain the ceremonials because they learned nothing in Sabbath Schools when they went. Parents did nothing to encourage them while young, and now that they have children they are unable to explain or practice any ceremonials. Suggest therefore that practical demonstrations of various customs and ceremonials be given at Temple or Brotherhoods and Sisterhoods."

"Read with interest Rabbi Heller's article in this month's Temple Brotherhood Monthly (Feb. 1928). Our Temple has a Brotherhood and it is just a lot of 'bunk.' We have dinner meetings once a month and have speakers the same as the local luncheon clubs. Never any Jewish subjects or Jewish speakers. Our members are a bunch of ignoramuses as far as Judaism is concerned. They don't know what it's all about, and I consider that, as far as Rabbi Heller's definition is concerned, we have failed dismally."

"At Men's Club meeting desire to discuss—Jewish History, Jewish Problems, Jewish Movements, Spiritual Matters, Social Problems, Biblical Themes. Jewish History for the busy man who wants to learn, I believe most can be accomplished by teaching him the above; other Jewish customs come as a matter of course and association."

"The Brotherhood should be closely guarded, so nothing in the way of entertainment creeps in, that would be a detriment."

"There should be some way found to offer to the adults attractive spiritual life in counter-attraction to their social life. Some things they could carry away with them and put into practice in their homes. More social gatherings in the Temple or Synagogue on various holidays would tend to strengthen this hold in their home life."

"Don't enjoy the socials, go occasionally as matter of duty."

"I think we should have some social affairs to bring the members of the Temple together."

"We have student activities, community dinners and other activities for good and welfare of city."

"Assist a student loan fund; give outings for orphans; contribute to Community Chest; assist collection for Chest; help various civic drives; contribute to other religious schools."

As it is generally conceded, the congregational religious school is one of the most vital features of congregational activities, and therefore expressions from laymen pertaining to the congregation would not be complete without a series of statements on the Sunday and daily schools. A number of men have simply added in their summary comments: We need "Modern Religious Schools," "Daily schools for children," "Kindergartens in our Sunday Schools," and one man states that "every effort should be made to make the child like Sunday School, for the child of today is the hope of the perpetuity of Judaism." The majority of the following quotations discuss the content of the curriculum:

Religious School

"Our children could be taught simple Jewish history in just as beautiful manner as at present but along modern lines in order that they will not have to unlearn most of it later in life."

"I believe in education, in English, of Jewish culture, history, ideals, etc., deserves all possible encouragement and development, and will do more for the cause of Judaism than anything else."

"The perpetuation of Judaism, to my way of thinking, depends upon teaching the children. I do not believe our religious schools in general are satisfactory. Our own religious school is as good as any in the country, but the religious training does not touch the soul of the child. Neither are the school books satisfactory."

"In the Jewish schools there should be more Jewish history and reading of the Bible in English, and less of study of the Hebrew language. Few can master it, and the time spent in studying Hebrew prevents thousands of children from ever learning what is most important—our history, traditions, etc. Boys leave the Jewish institutions with a smattering of Hebrew and with little knowledge of the history, poetry, philosophy, etc., of the Jewish race. It is shameful!"

"I would like to see the teaching of Hebrew discontinued, or made optional, to the Sunday School children."

"I believe there is great necessity for the establishment of more (neighborhood) schools for the teaching of Hebrew language and literature, racial history and Bible study as the background for a firmer concept of Jewish faith."

"Get a good Palestinian Hebrew linguist and teach the Hebrew language first. Other subjects will swing in line very closely."

"When a boy, I attended the Hebrew Educational Alliance on the lower East Side of New York, and I approve of their ways of teaching. I might add, however, that additional features may be added to increase the value of the Reform Synagogue schools."

"I would recommend a thorough Hebrew training for the young, also a course in Jewish interest and modern history as well as a thorough acquaintance with Jewish current events and the major Jewish problems such as Zionism, Jewish Education, Inter-marriage, etc."

"It would greatly add to our Jewish life of the present younger generation, if a little more of the old-time customs would be taught, illustrated and their meaning explained by the Rabbi, or Religious School teacher."

"To my mind, the most important duty upon those who are endeavoring to strengthen Jewish life is to instil the spirit of Judaism in the younger generation. My observation has led me to believe that greater success has been achieved along this line with the female than with the male. In my opinion, one cause of this is the reluctance on the part of boys connected with Reform congregations to go through the ceremony of confirma-

tion, particularly in cases where the parentage has a leaning toward Orthodoxy or conservatism, and where the Bar Mitzvah is expected. The latter ceremony is usually followed by complete severance from religious schooling and the effects soon dissipate, whereas, confirmation, coming a year or two later with better understanding and with the added joy of friendship and companionship of other boys and girls usually associated in the group of confirmants and generally absent from the Bar Mitzvah service—where rarely more than one boy is concerned—makes a far more lasting impression and tends to bind the boy to a greater degree than the old way. Perhaps, this may be only a local condition—I don't know."

"More *free* Religious Schools."

"So far as teaching the youth is concerned, there should be a Federation of the Congregations, so that religious schools could be established in all districts irrespective of the Synagogues. Before they leave school, all ceremonies, customs and prayers should be explained even though they may have been discarded, so that later in life they are not attracted to other sects under the impression that they are receiving something new. There should be a follow-up system and they should be kept in touch with it in order to ascertain if desired results have been attained."

CHAPTER IV

HOME OBSERVANCES

Though the question of home observances and practices is in reality a study by itself, a number of specific questions were directed to the laymen in this survey in order to better understand some of the reactions toward the Synagogue. What ceremonies are observed; what symbols emphasize the individual's Jewishness; and to what extent is religious culture stimulated in the home, summarize the three questions presented.

Only 14% of the total number of replies stated that they say grace at meals, 23% of the total observe Kiddush on the Sabbath and holidays, while the insignificant percentage of 6, or 75 men out of 1,225, said the Sabbath candles were lit in their homes. Though grace at meals is observed more regularly by the older men, the generation under 30 have a decidedly larger percentage retaining the Sabbath and holiday Kiddush; and strange to say the children in the family according to the percentages calculated seem to bear comparatively small amount of influence on the home observances. However, such comments as "While children were home we had grace before meals and observed the holidays" and "Sorry we don't have ceremonies in the home, we have no children," as well as "Have no home ceremonies now, but did have Seder and Chanukah lights when children were young" all seem to point to the opposite conclusion.

Men with formal religious education seem to carry out more of these observances, while the discrepancy between college and non-college men is insignificant, slightly in favor of the college men for Kiddush and candles and in favor of

TABLE XVII
HOME OBSERVANCES

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	GRACE AT MEALS	KIDDUSH ON SABBATH AND HOLIDAYS	LIGHT CANDLES
Grand Total.....	1222	14	23	6
Secular Training				
College Educ.....	347	12	25	8
No College Educ....	875	16	24	5
Religious Training				
Formal Rel. Educ....	953	14	25	7
No Formal Rel. Educ.	269	12	17	4
Age Divisions				
Up to 30.....	182	9	30	6
30 to 40.....	336	12	24	7
Over 40.....	704	15	22	6
Marriage				
Marr. have children.	838	14	24	7
Marr. no children...	154	12	17	4
Unmarried.....	230	10	28	6

the non-college men for the regular grace at meals. Besides the following comments on home ceremonies, several individuals stress the importance of a Kosher home. The consensus of opinion gathered from the following comments is decidedly in favor of more active Judaism in home life and the revival of many of the older observances which seem to have left definite impressions on today's adult. One individual states that he observes Kiddush "when the Rabbi visits us." Perhaps this is an isolated case, or is it that the Rabbi's influence in the home is limited to his physical presence?

"I should like to see more of the old Jewish customs observed in the services. I believe that the Reform Movement is getting away from too many of the Jewish customs that were impressed in my mind, having been raised in an Orthodox home. I am sure that the children of today raised in the Reform home do not have that feeling of the Jewish religion that I had as a youngster."

"I believe in certain ceremonies because it reminds adults of our good parents and makes them better."

"The beautiful Jewish holiday ceremonials should be kept up. What is more appealing to a Jewish soul than a Seder? What can bring more joy to a Jew than Succoth or Purim or Chanukah? What is more thrilling than the lighting of Chanukah candles which commemorate such a glorious chapter in the history of the Jew?"

"It will bring wonderful results to revive the ancient Jewish custom of having the families gather after Friday night services, or if possible, at Friday night's dinner, at the homes of the heads of families, thereby bringing together young and old. Another old custom is to receive the blessings from the oldest member of the families on this occasion."

"During summer hold domestic service in home."

"Lighting candles, Kiddush and Seder impress children and will be remembered long after their parents are in the land beyond. Services in the home if one can not go to the Temple. Teaching children their religion, to respect it but also to respect the religion of the non-Jew and have no ill feeling to those who differ with you."

"We need to be told that we are negligent and indifferent, and need some awakening. We should have more religious observance in our homes."

"I believe if it was brought to their attention, so that more Jews would burn the candles in their homes on Friday nights, it would do more than anything else to keep up *Judaism*."

"In my opinion Jewish life could and should be strengthened by means of some ceremonials in the home such as Kiddush and candle lighting on the Sabbath and Holy Days."

"I believe the mother could strengthen Judaism a great deal by precept instead of Mah Jongg parties and bridge, if they would light candles on Friday night and Holidays and insist on going to Temple."

"We do not have any ceremonies in the home, but at night the children say their prayers. I do some reading, but should do more."

"A prayer before meals, a prayer before retiring, Friday evening candle lights, blessing of children by parents."

"Encourage Jewish music, Jewish songs and Jewish novels in the *home*."

"*First*—We need a *prepared prayer*, before meals, to correspond with what the Christian calls *grace*. Now, we have such a prayer in the prayer books, but the writer considers it lacking

in expression for the modern children and grown-ups. I know that it is proper to bless the ruler of the universe for bringing forth the food from the earth, but this could be improved upon by a more intelligent expression of thanks.

The writer loves the old prayers, but considers our 'grace before meals' *very, very weak.*"

"Believe that a prayer said before and after eating has a good effect on home life, and keeping the family together on Friday evenings would be beneficial."

38% of the total, stated that Jewish periodicals are received in their home, 37% have Jewish books in their home, while 17% list ceremonial objects, and only 9% of the total have Jewish art pieces. Here we find some marked differences in the various classifications as disclosed by Table XVIII.

Jewish Books
and
Art Objects

TABLE XVIII
JEWISH OBJECTS IN HOME

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	ART PIECES	BOOKS	PERIOD- ICALS	CERE- MONIAL OBJECTS
Grand Total.....	1222	9	37	38	17
Secular Training					
College Educ.....	347	14	51	50	24
No College Educ....	875	7	32	33	14
Religious Training					
Formal Rel. Educ...	953	10	39	40	18
No Formal Rel. Educ.	269	7	30	33	12
Age Divisions					
Up to 30.....	182	6	40	37	13
30 to 40.....	336	11	42	43	20
Over 40.....	704	8	34	34	18
Marriage					
Marr. have children.	838	9	37	38	18
Marr. no children...	154	11	33	33	18
Unmarried.....	230	10	40	39	15

College men who have Jewish objects in the home are almost consistently twice as great in number as men without

college education. Formal religious education also seems to increase the desire for such home reminders.

93% of the men answered "Do you read books on Jewish Life and Jewish Religion?" 76% replied in the affirmative while only 24% answered in the negative.

Reading on Jewish Subjects Though it is true that this question does not include the degree or the amount of reading involved, it is nevertheless a very encouraging figure to answer the claim that the laymen are doing practically no reading of a Jewish nature. A secular college education evidently stimulates the desire for reading along Jewish as well as general lines.

TABLE XIX
JEWISH READING

CLASSIFICATION OF INDIVIDUALS REPLYING	NUMBER OF REPLIES	READ BOOKS ON JEWISH LIFE AND RELIGION	
		YES	NO
Grand Total	1222	76	24
Secular Training			
College Educ.	347	83	17
No College Educ. . . .	875	71	29
Religious Training			
Formal Rel. Educ. . .	953	74	26
No Formal Rel. Educ.	269	74	26
Age Divisions			
Up to 30	182	71	29
30 to 40	336	63	37
Over 40	704	79	21
Marriage			
Marr. have children.	838	76	24
Marr. no children. . .	154	73	27
Unmarried	230	70	30

Summarizing this subject of Home Observances, we quote the statements of many men who have taken occasion to emphasize the need of atmosphere and a general Jewish spirit in the home, that the whole of Jewish life may be strengthened.

"I believe that the Reform Jews' homes should be induced to practice a little religion at home."

"Am one of a family of six children, and fortunately had a wonderful father and more wonderful mother, both of whom have gone to their reward, please God. To them and particularly my beloved mother do we children owe our Jewishness, and if all children would have had the Jewish training that we received, both in our home and in our daily life, we would not have the apparent stagnation in Jewish affairs that we have to-day. We firmly believe and speak from our own experience with our children, that proper home training is the secret of religious welfare."

"Regarding recommendations for strengthening Jewish life in the home—whatever one may suggest is after all left to the individual."

"Parents should try to transmit and talk over more Jewish subjects with the children. Most parents ignore the subject because of (1) Ignorance, (2) Lack of interest, (3) Sense of inferiority complex."

"I would suggest that parents be better informed in regard to Jewish thoughts, that is, they absorb more what is being told them and then actually talk them over and question their children in the knowledge of them. In the average home I visit, this never seems to be talked over." (Written by a bachelor.)

"As the home is the 'unit' in society and religious life, so it must be made sacred and social by the parents, if religion and society are to continue."

"You can only strengthen Jewish life in the home by making Judaism mean more to Jewish parents. If Jewish parents will only go to Temple, the Rabbi (or teacher) will get a chance to teach them something of their religion and of their obligations."

"In my estimation, more stress should be brought to bear by parents on Religious Training in their homes. Parents should insist that children must participate in Sabbath and Holiday Services. Sunday School training is as vital as graded schools. Social functions *must not* take place on Friday evenings. Ceremonial objects should be in evidence in the homes to keep before the mind the beautiful teachings of our Fathers. The youth of today must be reckoned for the man of tomorrow."

"My belief in the Jewish problem—Judaism as I see it at the present time—is not very discouraging. All it needs is a system of education for the parents (of today). Jewish life in the home is the cardinal point. The Synagogue, the fine choir, including styles of sermons, is only recreational and repetitional."

"Parents should compel their children to attend services and observe Friday evening and not permit them to participate in fun and frolic during the hours of service."

"You can not perpetuate Judaism if you can not make a deep impression upon the next generation, our children. We have gone perhaps too far in our Reform, with the result that children see very little of Jewishness at their own homes. So much more is it necessary to make our religious schools impressive."

"One of the most important methods for strengthening Jewish life would be to create a spirit of reverence in the children by setting the proper example. One of the fallacies of the day is that youth does not care. They do care and are willing to do and observe, but they won't be humbugged. If they find a lack of sincerity they are finished. For instance, unnecessary duties should be omitted on the Sabbath. The young should be encouraged to attend services. The changing from Saturday to Sunday hasn't and never will solve the problem. There are hundreds who have the time and could attend if they felt inclined to. The desire must be created in the youth. It can't be done in the way a great many Jews conduct their affairs, even on the two days which they profess to keep by allowing their Gentile help to transact their business. While the Gentile help is diplomatic and says nothing, the impression they get of the Jews can be ascertained by being around when they think no Jew is present."

"Many services lack simplicity and spirituality. It is good to promote sociability among the members of a congregation. Social affairs are valuable only as a means of interesting unsynagogued Jews; secondly, when children see their parents take an interest in synagogue life and make religious matters a part of the home activities, children are bound to be influenced in favor of them. Synagogue services are, in my opinion, of less importance than the leading of a simple and religious life by the parents. Any service, ceremonial, or activity which tends toward educating youth and adults in the real values of life is good. My own life has always been beneficially affected by the example set by the life and conduct of a good person, and not by preaching, nor by constant repetition of a formal printed prayer."

"An attractive, magazine-like periodical in every Jewish home would be very helpful. It would help keep alive Jewish thought and pride among the younger folks who too often are prone to forget their ancient heritage."

"I read books on Jewish life and religion when convenient."

"I read the Bible and Jewish history to children."

"Discussion on religious subjects in the home."

CHAPTER V

MISCELLANEOUS RECOMMENDATIONS

**Comments on
Wide Variety
of Subjects** A refreshing frankness marks the replies to the general summary query for suggestions on ways and means for the strengthening of Jewish life. Although the greater number of these answers have been classified according to their specific reference and included in the foregoing pages, there are many ideas worthy of careful consideration which do not fit into the classifications listed thus far. A strikingly large number emphasized the importance of carrying religion into life, while another representative group impressed the need for modernizing religion to the degree that it be useful to the present generation. Perhaps the note that was most frequently sounded throughout the replies was that there is a coldness in the Reform Synagogue both at services and in congregational contacts. Many go so far as to feel that this is one of the major reasons for much of the lack of interest and contact with the Temples. We find frequent statements on matters pertaining to good will both in and outside of our ranks, while many are specific in their condemnation of the super-sensitiveness of the Jew. The need for more wide-spread adult Jewish education comes in for its share of comment. The influence of materialism is advanced as one of the reasons for today's religious difficulties. Both the Temple Boards and the Rabbi receive their share of criticism from the rank and file of the laity. A few statements from congregations that have apparently reached unwieldy size, in contrast to those that are almost too small to carry on their work, have been thrown together under one heading. Several miscellaneous comments conclude the following quotations:

Carrying Religion into Life

"I am a Jew, belong to Temple because of being a Jew. Do not believe in forms."

"Less dogma and more exemplary lives."

"More ethics—less tradition."

"I feel that one's conduct in his every-day contacts, business life, and one's attitude toward those less fortunate, not only on the days when demand is made on occasional drives for funds, can go as far, if not further than more daily, formal, mental or voiced expression of prayer. In other words, the less said or oftentimes thought and the more actual deeds contribute in a greater measure to my mind what religion endeavors to teach."

"I love Faith and put it in my Daily Life, Business, Home or wherever I may go—as ye sow, so do ye reap. I maintain the Synagogue has not fallen in any respect, but the Homes and Parents in modern life have. I see it daily, the unconventional daily life. I love Synagogue, Prayer, and all things which uplift mankind in every respect, Faith, God and respect for my fellow-man of every creed."

"The services have never interested me because the prayers seem so selfish, useless and futile. To me, there is more religion in a smile, in a kind word, in the contemplation of the heavens, in the beauty of a woodland scene, or in the music of an orchestra than in the services on any of the holy days. I do not see that the Church—Jewish or Christian—touches our daily lives, and therefore until they do, I will have more reliance in our schools, our scientists, our economists, and those who have an interest in our daily life rather than to spend my time in a synagogue listening to empty phrases."

"I have seen so many of my co-religionists praying with tremendous gusto and audibility and treating the Scroll of the Law in Temple as though it were the Divine Being Himself, only to display in their secular life absolute ignorance or disregard of the words they said in synagogue and of the commandments contained in the Divine Law. In brief, I think that conditions could be vastly improved by emphasizing the substance of religion rather than the shadow."

"Have been a member of the Board of Administration of our Reform Congregation for 18 years, also its President; and I can testify that if you evidence deep interest in Jewishness you are highly respected by the non-Jew. Ninety percent of my business comes from non-Jews and I have never apologized for my religion."

"From what little I have heard about the Jewish Science

movement, I think it would be a distinct advance to develop it within the congregation. It would tend to make our religion easily applied to personal problems."

"I am a Jew by birth and at heart. Support Jewish Charities, educational activities, in fact every endeavor made for Jewish uplift. Am not a sectarian in my views. Do not favor marriage out of faith. Am fairly well posted regarding both Old and New Testament. Do not believe the miracles of either. My motto is—'Born a Jew—always a Jew'."

Need for Modernization

"My experience with Rabbis generally, leads me to believe that a more thorough training in the practical problems of modern life would tend to increase the respect for, and the personal following of the Rabbi himself, as well as that of the Synagogue. The lack of appreciation of the problems and difficulties of the merchant and others, under our cosmopolitan social life, robs the Synagogue and the Rabbi of much of their potential power."

"To make the Reform Judaism American Judaism."

"Search always for the truth, even at the expense of tradition and accepted dogma. Reduce the Formalism in Religion to a minimum. Simplicity in all things, and let us preserve our sense of humor. Religion, like everything else, in the world, is undergoing a period of change, which is welcome to some and unwelcome to others. In my estimation, religion needs a thorough renovation, if it is to keep people interested in it."

"Religion, today, must be vigorous and up-to-date, to keep the interest of people who are obliged to be everlastingly on the move, to keep up with life. If religion makes people weary and causes them to find excuses for non-attendance at services, then there must be something wrong with the services. Today, the officers and spiritual leaders of congregations are constantly forming attendance committees and then are obliged to keep after the members of those committees to bolster attendance. Something must be done to make people willing and anxious to go to Temple, in preference to parties and bridge games on Sabbath. I think that the biggest handicap is the unwillingness of officers and spiritual leaders to make changes."

"Modernize Hebrew services."

"As a child and until 17-18 years, I went to the Orthodox Synagogue regularly, with my father. Since his death, and my removal to another part of city, I have no distinct affiliation, except with our Men's Club. My suggestion with regard to im-

proving Jewish religious life would be in the line of a determined effort to live modern Judaism in line with the advances of science and modern historical development. The problem is undoubtedly being faced—with only slow adjustment visible as yet—by other religious groups as well as ours. With regard to the questionnaire, I failed to fill it out previously because my opinions on religion and Judaism are changing with such kaleidoscopic rapidity that I hesitate to write today's opinion for fear it will not be tomorrow's. We of the 'younger generation' have had so much new to assimilate and relate to the old, that we are slow to form stable opinions. In general I feel that (1) the Jews form a sufficiently homogeneous group to require social organization, such as the Men's Club, Synagogues, etc.—whatever be our opinion as to how clean cut the line of division between us and other groups should be; (2) that most American young men of Jewish faith need able presentation of healthy, virile, Jewish history and biography; (3) that American youth will demand a modernized religion, or at least, religious interpretation. The question is: how quickly can the Rabbinate, with the aid of the laymen, develop such a point of view?"

"I believe religious life in the home could be greatly strengthened by eliminating many of the meaningless customs, which have so long outlived their usefulness, and make intelligent observance of our religion so complicated and difficult. I refer to such things as keeping special utensils for milk and meat, not riding or carrying an umbrella on the Sabbath and innumerable other trivial ceremonials which seem to a great many Jewish people the end and object of piety."

Coldness in the Temple and Need for Hospitality in the Congregation

"I have never felt at home at the Temple or at any of its activities. I will say this for the men, that they are not quite so bad as the women. I have dropped the Brotherhood; I do not feel at home there either. I perhaps should not be that way, but perhaps I am too old now to change. Why is it on entering into a Shul or Synagogue one seems to feel at home? I have noticed the difference and to me it is very marked. Again I may be mistaken, but that is my impression. I have been president of the local B'nai B'rith Lodge and I feel at home in its meetings, take part in its work and at a recent drive I got 16 members. I do not feel that way about the Temple. I want to be frank and say that the feeling I have is that I am not wanted. I will not say

that of the Rabbi, however, for he always remarks that I was not at Temple, etc. On the Holy Days, I always go, and close my offices. It is through my little daughter that I am still a member of the Temple, and frankly if it were not for her I do not feel that I would care to belong. I do not care about any one or any organization that makes me feel I am not wanted, and as stated above, that is the way I feel about the Temple. I miss the glad hand of other things I belong to. I sing in the Shrine Glee Club, I feel at home, and I look forward with a great deal of pleasure to its rehearsals. I am talked to and get a handshake, I am no crank, I am a good Jew. I am called on to work in drives—I have many Jews as clients, but the one thing that makes me boil is that I or my good wife are not as good as another. It seems they sneer at me; this is only an impression. I honestly have made it a point to keep away except on Holy Days or Kaddish. To me a Temple must be a living thing, it should vibrate with interest. If we are brothers at all we should be so in God's house. The atmosphere must be changed. To me it is a cold, cold place, a place of show and mere form. I am proud of being a Jew and have always upheld its banner when assailed. I want my little girl to be a good Jew, but I do not care to belong or take any part in a Temple or any other thing where I feel that I am not wanted."

"Have a committee to meet strangers at the Synagogue, greet them, welcome them, and introduce them to other members. Even call on them in their homes and perhaps they soon will become members and bring others to the Temple."

"I think that newcomers and strangers in the Temple should be met and made to feel at home."

"Attend socials, but find them cold."

"Attention to strangers, only in Reform congregations do I feel a stranger and alone when I visit; either in Orthodox or Gentile congregations there is a warm welcome and a sincere effort to make you feel at home. This aloofness seems true of Reform congregations from the Atlantic to the Pacific. Frequently I have attended a Friday evening service in a strange town, and walked away again without a soul speaking to me."

"There is no social contact in Jewish Church."

"It is my opinion that social activities of a refined and educational nature will do much toward bringing the congregation and Rabbi together. It is very desirable that there should be less politics and catering to the wealthy members of a Temple. Such actions neglect those who are less fortunate in that respect and eventually keep them from taking part in the activities of

the congregation. This seems to be the case in most every community. Very often, the wealthy members, who will do all the shouting and contribute comparatively less than the poorer members will receive and accept all offices that the congregation bestows and serve as no inspiration to the younger set."

"Every attempt should be made to form a democratic solidarity among the Synagogue groups and members. Closer cooperation between Rabbi, the Trustees and the Congregation for mutual purposes may strengthen our influence in this community."

"Most of our people are too cold and selfish when attending services at the Temple. They do not meet one another as friendly as they should. A sort of stiffness exists in many Reform Temples and the one I belong to—one wants to be just a little better than the other one. The rich take up the front pews and do not care to speak to those less fortunate than they are."

"Suggest that young be educated in things Jewish. And that the old and successful meet the stranger in the congregation on the brotherly love basis. The (spiritual) atmosphere in the Temple is almost as cold as in a marble bank. The present middle aged know just a little more than their children—they, too, need a Hebrew education, not a sermon about education, but the thing itself."

"Our Sisterhood has devised the plan of serving light refreshments in the social hall of the Temple after services on Friday nights. The Rabbi carefully announces and explains that such refreshments are not offered as an inducement to bring members or visitors to the services, but merely as an 'excuse' to linger in the social hall after the services; to meet one another and in that way get to know each other better as brothers in Jewry. This plan has been very successful. Few leave the Temple without going to the social hall to visit. Even the most casual visitor participates in the *social hour*, as we call it. We believe our attendance is greatly increased by those who look forward to the hour of real Jewish atmosphere created in this way."

"For a man in my financial circumstances our Temple is somewhat expensive, and furthermore the social contact is not all it should be. There is room for a great amount of improvement, yes a world of it, to make a family like mine feel at home. As for our Rabbi, he is all he should or need be, but certain officers are not. I don't know of a better way to express myself than to say "high hatted" or "high brow." This of course is not as it should be. I think that Rabbis and the officers of the various congregations, also the officers of the various affiliated societies, should at all times exert every possible effort to make

ordinary families like mine feel at home at all times; this positively would strengthen the Jewish life in the home as well as the Temple. It is time there should be no distinction made, but there is. I love to attend the services on Sunday morning, and we all enjoy the social activities, but unfortunately we don't always feel at home—seldom if at all.

P. S.—I could continue and probably should if it would bring results."

Good Will and Its Factors

"Jews in general should promote better feeling among themselves by closer contact and social intercourse as most Jews are barely tolerated outside of their own."

"I should like to see a more congenial and ethical relationship established between our Temple and that of the Orthodox institutions here. The bridge between the two congregations is too great. Yet, regardless who is more at fault, I believe that the Reform element should treat with more kindness and respect the rigid, staid and unrelenting customs of Orthodox Jewry and should make a greater effort to develop the confidence of the latter group. The things in our religious activities that antagonize the Orthodox element mostly is the aping of the Christian songs and music, the exchanging of pulpits with Gentile ministers, and frequent reference to and idealizing of the name of Christ from our pulpits by our Rabbis."

"Do away with the 'Kike' talk and expression. We are our own enemies. What we need is a little more tolerance, less objectionable feeling between those born out of the United States and those whose grandparents or parents were either born in Germany, Portugal, Eastern or Southeastern Europe. These people make more trouble for the Jews than do the so-called Christians. A little more *tolerance*—a little more *love* and—a little more *understanding*, less 'I' and more 'we'."

"More charity for Christians. We can keep our identity as Jews and at the same time learn much from our Christian neighbors in conducting our business and social activities."

"Religion should be made the fountain from which health, honesty, happiness, and good habits should emanate. As long as 'leaders' and even Rabbis find reason to criticise and condemn the other fellow's religion or his interpretation, religion, other than perhaps the Catholic faith, will be a negligible factor in the lives of human beings."

"We carry a chip on our shoulder too much. If we were real followers of Hillel we could have afforded to calmly refrain

from publicly advertising such pin pricks as the recent Ford matter, etc., because by our own lives these attacks when brought to non-Jewish notice would be proved ridiculous. When a Jew has done something particularly decent, we all want to get the credit. When a Jew has done something particularly rotten we want the fact of any Jewish connection left out of the publicity. We are a proof of the comic idea of Darwinism. We are first-class apes, in the sense of copyists. How many (proportion to those) Jews join Fraternity Associations, display insignia, take active part in non-Jewish Societies or Jewish Societies?"

"It is my belief that too much stress is being put upon this so-called religious intolerance of which many Jews accuse Christians of being guilty. Jews are far too quick to accept the least criticism by their Christian fellows as an attempt to throw all Israel into the slime heap. To express the thing tritely, too many of us are wearing the figurative 'chip on the shoulder' and we are so anxious that it be knocked from its resting place that we are actually disappointed when the evangelist comes to town and doesn't call us 'Christ-killers.' No one will deny that self-preservation is nature's first law, but then this forever being on guard will make us mentally militaristic but physically pacifist. It is without doubt the Rabbi's task to lead us out of this attitude of extreme Jewish self-consciousness. If we are to uphold the traditions of our fathers, to make Judaism appeal to our children, and to insure the healthy growth of our faith, let us lead finer lives and seem not to hear the thrusts of those whose actions prove their jealousy."

"Less parading of our virtues and our accomplishments as Jews might bring about a condition of less feeling against us, especially in the schools and colleges."

"Jews are still intoxicated with the newness of the elements of American life. They utilize the columns of the daily press for the advertisements of Jewish activities to a much greater extent than the non-Jews who constitute the same number in the given community. They are noisy, use more diamonds and personal ornaments than the Anglo-Saxon neighbor, use more rouge on their lips and powder on their cheeks. The successful business men flock into the Masonic Lodges and make a fuss over it more than their Protestant neighbors. The B'nai B'rith Lodges are spiritually destitute and any question that comes up which is of any importance is tabooed, because 'the big men' of the Grand Lodge take care of these things."

Adult Education

"The school of Judaism for adults—Temple ————— is

in my opinion the most constructive and important development which Reform Judaism has contributed to Jewish life."

"Far too many of our fellow co-religionists have only their childhood interpretation of Jewish History and the Bible. Text books for adult study groups based on modern lines and compatible with Science would help materially in this direction. The Bible story of Creation, etc., should be reinterpreted for advanced student groups and adults. A short narrative Bible similar to the Kent translation with modern interpretations would give us all a better grasp of the whole matter."

"Customs and traditions are only valuable in so far as they keep the people of the faith together. With these progressive times, it is not essential that they be strictly adhered to, yet a fundamental knowledge of these principles is necessary to keep the Jewish faith alive. From my personal point of view, it is the young wife and mother who needs the instructions much more so than the young husband, and the Rabbis should demand a stricter adherence to the religious customs from his female congregation."

"It has long been my belief that the lack of information on Jewish subjects constitutes a real menace. The average Jew is stupendously ignorant. He is annually content to be known as a Jew. He fatuously continues in the belief of his superiority . . . God's Chosen People, etc. The teaching of Jewish History, of the Talmud (as an historical work), of the Bible and of the sayings of the prophets can not fail to be interesting to any Jew. A knowledge of our forefathers must instill a wholesome respect for them and their deeds. No one, having this knowledge, could be irreligious.

"I feel that the adult Jew has been neglected. Proper attention is being paid to the children. But the adult is woefully ignorant and not willing to admit it. Can this be changed? I certainly hope so."

"I note that centers are now being established, which is proper, but these centers must also have libraries, where those in charge will not only be caretakers, but will create a reading interest in all literature pertaining to the Jews. They should contain books on all religions as well as all fiction wherein Jewish life is portrayed. This is the only way to properly combat ignorance and reach non-believers, a great many of whom look on the Rabbi as a Priest and believe that religion enslaves the mind. Simply mailing out addresses and other literature won't answer the purpose. A great many do not read anything except the social news."

Too Much Materialism

"Tendency to make Temple membership too costly."

"Reduce Synagogue fees."

"Jewish spiritual life is in a precarious state. The old moorings are being washed away by the new life of America. The adjustment to American life does not seem to show any flourishing of learning, any passion for Jewish knowledge, any creative Jewish impulse. Rank materialism of a most elementary and simple kind pervades the atmosphere of the Temple congregational life. The treasurer of the Temple recently called on me for a check for quarterly Temple dues. He said in substance that not because of religion that we should support the Temple, 'goyim' . . ."

"Less Expensive, Burdensome Synagogues!"

"I feel that religion is commercialized and specifically by many clergymen of all denominations. Most of them are professional and not spiritual, hence they do not set a proper example."

"Have taken interest in Jewish affairs, especially since my marriage 10 years ago. My wife was Reform, or rather belonged to the Temple; I joined at her request. I can not say that I have felt the same pride of being a Jew since that time, for I have come to the conclusion that in the Temple one is judged by his bank roll or fortune, and I have never showed or told them of mine."

The Temple Board

"Have Presidents and Trustees who will attend services and by their action attract the congregants."

"To improve Jewish life in home or Synagogue, it would be well to select for officers or trustees of Temples, men who know something about Judaism and Jewish customs. I know of some men who served as officers of the congregations who had no idea what is meant to be a Jew, never knew when Chanukah came around, but celebrated Christmas and had Christmas trees in their homes, and Christmas wreaths hanging in their windows. To my mind of thinking this is wrong."

"I highly recommend and suggest that each Temple Board of Administration have at least one-third of its members not over the age of thirty-five years. I find in most congregations that they always select the older people as Trustees; that is well and good, but these older people some day die, and if the younger ones are trained to take an interest by being Trustees, it will furnish interested parties later on when they are needed. This latter is most vital to every congregation."

The Rabbi and His Requisites

"The type of religious leaders is different from that of our grandfathers—today they are vigorous, more rational, better educated men, who have an appeal to their congregations. However, I think the leaders are handicapped, at present, by the conventional forms to which they are obliged to adhere, in conducting services."

"The Rabbi should insist on a Temple attendance of the younger set. Of course the homes must set an example which especially in the so-called American homes is sadly neglected. No fault of our Rabbi, it seems the trend of the 20th Century."

"I have never been very religiously inclined, but under such a man as our own Rabbi I am naturally drawn to Temple. As far as I am concerned, it is the man (Rabbi) more than the service that interests me, although I like the service very much. However, if it was not for the man in the pulpit, I doubt if I would go to Temple. If I did, it probably would not mean so much to me."

"The Brotherhood should devote their limited efforts in getting more money for the Hebrew Union College, for in the College lies the hope of Israel in America."

"I would like our Rabbis to be a little more conservative for the sake of the youths. Our children, I find, become indifferent unless they have more spiritual teachings. Our Rabbis should insist on having our beautiful ceremonies and some customs observed in our homes. If a man bears the name of Rabbi he should avoid eating 'trefas' at public banquets and he certainly should observe the Sabbath."

"Judging by some of the results that I have observed, some of our younger Rabbis have a great deal to learn regarding the leadership of a congregation; too much Reform keeps the people away from the Temple."

"Most of the Rabbis utterly lack in personal magnetism and other qualities of leadership. Few have any real executive ability—few any real conception of what it's all about. They have nothing to offer their congregation—so naturally their congregations are not interested. It's the same old vain effort to turn back the clock or keep the tide from coming in. The idealism of the average Rabbi is to extend his 'field of usefulness' by getting his salary increased. There is still a place for a modern Jewish Temple—with really big men in the pulpit—real leaders, serving the present and future generations and not the past ones. More example and less precept—or rather a fine example with fine precept would help a lot. When the ideal of the cult

becomes 'service' instead of 'salary' a new confidence will be created, there will be mutual esteem, respect, love and affection, and gradually the Temple will become a real center of idealism, social and spiritual culture. If the Hebrew Union College will turn out classes of men whose mission in life is to make the members of the congregation to which they are accredited, more honorable men and women—so that the name Jew will become synonymous with decency, respectability, dependability, fair dealing, culture and fine idealism—not only amongst themselves, but in the respective communities in which they live—then long live the College. If there ever has been such a mission, it has been rarely in evidence. Jewish congregations today are, for the most part, monumental, economic wastes—'mere sound and fury, signifying nothing'."

"We need more sincere Rabbis who are good speakers. Many of our outstanding orators are of doubtful sincerity."

"Very little or any progress can be made in any effort to strengthen Jewish life in home or Synagogue, unless and until we produce genuine leaders and advocates of religion. Our present leaders approach their problems too novice-like, and fail to make lasting impressions. The Rabbis themselves, with perhaps few exceptions, fail to appreciate the important part they can play in the development both of religious community leaders, and the creation, in the Jewish masses, of a love for and the practice of the Jewish ethics and ideals."

"To have the Rabbis and those in authority become a bit less dictatorial and cease lording it over others. The Rabbis and family to make less attempt to becoming social climbers (and I mean social in the true sense of the word) and more sympathetic to the old stand-bys of the congregation and those deserving of attention. When with the young or younger folks being a sort of 'one of them,' helps infinitely to strengthen their desire to stay Jewish and help further Jewish traditions."

"Much blame can be placed upon the shoulder of the members of the congregation for the shallowness and the ephemeral smartness and the atmosphere of Jewish 'Babbity' and lack of the old loyalty to Judaism and its ideals. But still more blame is rightly due to most of the Rabbis for their blindness, complacency and callousness, for their overstressing the value of 'lunch club connections,' for their claim of deserving their pay for 'representing' the Jews, for their lack of interest in Jewish learning, for coming down to the level of the aspirations of Jewish Babbits, instead of trying to lift them up. The sins of the Rabbis are multitudinous, God knows."

"Think Rabbis generally are apart from laymen, and are prone to politics and not consistent in humility, etc., also not democratic enough. Shouldn't participate too much in congregational affairs, except in pulpit. Should spiritualize their members so they would be glad to do the actual work. As with other religions, Jewish professions aren't practiced in daily life."

"1. Rabbis in the Reform group are tending more and more to become communal and intellectual leaders, instead of religious leaders. The former is important, but must not be sacrificed to the latter; for social workers and educators can take the place of the Rabbi in the former case, but who can replace the Rabbi in religious leadership? The fact that so many Jews of an intellectual and devotional turn of mind are taking up Christian Science, New Thought, and other movements, shows that they are hungering for that which they can not find in Judaism as it is presented to them today. In losing these people, we often lose high-minded men and women who could enrich modern Jewish life and thought if they found something that could keep them within the fold.

2. Rabbis must be teachers as well as preachers, and must feed the soul and the mind as well as the communal body. They must work out a philosophy of life based on the best results of modern thought and must present this philosophy as a working guide in life. They can not fulfill their highest functions so long as they are frankly agnostic. They must fearlessly take the lead in religious thought and must strive not to succumb to the temptation of playing to the gallery the temptation of brilliant but shallow oratory, the temptation to win popularity for themselves instead of soul-nourishment for their congregants."

"An interesting Rabbi who is a good orator."

"A close, sincere contact between Rabbis and congregations as a whole rather than select group. To likewise practice as well as preach ideals. We need more Krauskopfs and Berkowitzs."

"The Minister should at times call on his members when they are sick."

"Our Rabbis give too much time to the public. Are not enough in touch with members of congregations. Should devote more of their time to groups, in study of Jewish history, culture and ethics."

Congregations of Extreme Sizes

"I decry intensely the modern tendencies in congregational life that seems to indicate that congregational strength is measured in numbers and that a congregation is strong or weak, de-

pendent upon its numerical roster, and conversely that a Temple or a Synagogue which can not annually show increased number is either static or retrograding. I deprecate exceedingly such an interpretation of congregational life. It seems to me that the large congregations become mass meetings or mass groups, unwieldy, ponderous, largely inert. We seem to have embarked upon the departmentalization of our Temple and the Synagogue, made inevitable and imperative by increasing number, more activities, more competition 'ad absurdum.' Manifestly the inter-membership spirit can not be fostered and their relationships can not be quickened under mass formation, but more tragic is the fact that the complexities well nigh destroy the desired contacts with the spiritual leaders who are being overwhelmed by increasing demands, not alone from the congregations, but also in an increasing measure from the communal life. Boards of Trustees resolve themselves into financial administrations, concerned mainly with financial burdens and budgets. I can conceive of no finer thing in the Jewish religious and congregational life than the creation of bodies or groups of the Jewish laity, which, under the guidance and inspiration of the Rabbis, can supplement the service of the professional religious leaders, and become helpers in the development of the spiritual life of the Jewish communities."

"My experience has shown that the *best results* are shown in *small congregations*, where all activities have an intimate touch and members and their families get better acquainted."

"As a member of a congregation of only 23 members, I suggest a closer contact on the part of neighboring congregations and communities. I believe our Jewish community welcomes more addresses from our own pulpit by men who have a real message, and I consider as one of the important matters, worthy of the consideration of American Jewry, is a little more interest in the 'small town Jew.' I do not wish to convey the impression that we of our own congregation in my city are dormant. To the contrary, thanks to a more energetic Sisterhood, we maintain a splendid little Temple, but we yearn for and appreciate the opportunity to listen to good talks, which undoubtedly have a most stimulating effect, and we want to see the proper organization provide them for us."

"Our congregation, of which I am President, does all in its power to function without a Rabbi. With the aid of a layman since 1896, although having lost most of its members in the past 10 years, is doing well holding Friday evening services and all holy days with a near perfect attendance. We get a speaker

occasionally. We need speakers more often. A Brotherhood in our city could not operate successfully owing to our small membership, but a speaker of your organization might come to us and with the members of the Orthodox congregation could hold a joint meeting. The Brotherhood does wonderful work. I am watching its work. It can not fail to influence Judaism among the young element, which is badly needed."

"Belong to a small Jewish congregation. My recommendation is to have a regular Rabbi. With good roads Jewish residents in surrounding small towns could jam the Synagogue. There is either something wrong with the system under which Rabbis are proportioned, or the Jewish spirit and love of their religion is being stopped. To have a thorough-going, result-producing Synagogue, to have a cohesive cooperating religious unit to foster and promote Jewish Ideals and Religious Thought. It is as necessary to have an ordained Rabbi year around engaged, as it is necessary to have an Executive Head for any institution. When a city with the Jewish population like ours can not be convinced that a sacrifice is necessary to obtain this objective, and if this condition is prevalent in other American cities, it's time to begin to wonder if the Jewish people really love their religion less, or Poker, Bridge, and other forms of pleasure more."

"The writer belongs to a small Reform congregation, attends services every Friday night. We have a layman reader of the services, and have a nearby Rabbi visit us every other Sunday night, but we lack the real spiritual feeling."

Miscellaneous Comments

"For over sixty years our establishment was opened on Sunday, it having been generally recognized that we kept the Jewish Sabbath. When the Sunday Blue Law was passed we were asked to comply with the State law which indeed gives us no right to keep our establishment open on Sunday, so far upwards of five years we have closed both days, and it may be interesting to you to hear that we believe they have been as prosperous a few years as our firm has ever known in the seventy-five years of its establishment. If I were to name what I believe would be the most significant in keeping the Jews together and inspiring them, I would name the keeping of the fourth commandment, for if it did nothing more than to raise us above the material things and prove that we are emancipated from the slavery of the dollar, it would be worth while. To my mind the giving up a day a week which if part of it is spent in the House of God, gives inspiration and really fits one better to cope with life the bal-

ance of the week. I once asked a prominent Rabbi whether the Rabbis would hail with satisfaction legislation that would allow the Jews to keep Saturday as a Sabbath day in this state and he told me frankly that he believed they would not, though he said that he would write to the President of the Rabbinical Association. I never heard any more from this. When I mentioned this incident to an outstanding American Jew, he said the Rabbi took the way of least resistance, and I guess that is so. I say again, in conclusion, if I were to give any special reason why I am able to commune with the Higher Power, I would say it is because of the Sabbath influence and the withdrawing from material pursuits of the week. I will say I am very active in business matters during the other days."

"I believe the 5-day business week would further the observance of the Sabbath and holidays providing there is a will and desire to observe them and Jewish life in the home can be strengthened by observance of Sabbath evening ceremonies such as lighting of the candles and making the blessing over same, and grace after meals and by the celebration of the other holidays, such as Seder and Chanukah in the home. Regular attendance at the Synagogue on the Sabbath and holidays regardless of who the preacher might be if the congregation has more than one. This will be possible if a 5-day business week is established."

"I have long been of the opinion that adequate dormitory facilities should be provided for Jewish young men, and even separate dormitories for Jewish young women, preferably associated with existing Y. M. and Y. W. H. A.'s. A survey of the number of Jewish youth who at some time or other live at the Christian Associations would demonstrate this need. In my opinion this would be equally as productive of results as the Menorah movement, or the B'nai B'rith."

"Another thing, what we need very, very much, is some revivals among Jewish people; we need some outside bodies to come forth and awaken the spark of religion that lies dormant in our hearts. The Christians have it, and we *need* it also."

"I would like to see installed in our Temple a better system of lighting, that is not so harsh on weak eyes."

"Would be pleased to see a movement to impress on Jews the importance of *not* intermarrying. Also a movement to stop, if possible, so many Jewish *young* men from turning from a good life to thieves and robbers of homes and persons, from bootlegging and hold-ups."

"We are looking forward with joyous anticipation to the time when our new Temple will be completed. Then I hope and be-

lieve that our young folks particularly may become addicted to attend religious services on Sabbaths and Holy Days, because (and it's too bad to admit the reason) of the attraction of social contact possibilities. The same reason will apply to elders."

"It would seem wonderful if we had a nice Community Center for young and old for the purpose of getting together more often. This should be a modern center suitable for social activities, physical activities and club rooms. I can't see why this building can't be combined with the Independent Order of B'nai B'rith."

CONCLUSION

The responses of one thousand two hundred and twenty-two men form the foundation of this study of the religious beliefs and practices of the Reform Jewish laity. In concluding the foregoing analysis, the following facts briefly summarize the high lights of this survey:

Over three-fourths of those who replied have had a formal religious education.

More than one-fourth of the answers come from university graduates.

Approximately one-fifth of the men are not affiliated with congregations, while the large majority of the four-fifths who are, have been members for ten or more years.

Five-eighths of all the replies express the greatest preference for Friday night as the most desirable time for Temple services—the remaining three-eighths being divided two to one in favor of Sunday over Saturday for congregational worship. And these opinions are from men, on the whole, Temple goers since five-sixths of the group attend services either regularly or occasionally throughout the year. The order of greatest to smallest attendance on the holidays seems to be—Yom Kippur, Rosh Hashanah, Pesach, Shavuoth, Succoth, Chanukah and Purim.

Well over half of the men observe the Yom Kippur fast, while two-thirds of those in the mercantile business close their stores on the High Holy days.

With regard to the preference for part of the service, three-fourths of the men consider the sermon the most important, and the remaining group are two to one in favor of prayer over music.

Almost ninety percent of the men receive comfort from prayer. Even though this indicates that prayer has almost a

unanimous appeal, only about one-half of the men pray either regularly or occasionally.

Nearly three-fourths of the men find greater need for prayer in times of sorrow whereas less than half find greater need in times of unusual joy.

Yahrzeit is observed by nine out of every ten men.

Five-sixths of the men want Hebrew preserved in the service. This is true even though over a third of those desiring the retention of Hebrew, neither read nor speak the language. On the other hand, four-fifths of the remaining sixth who are not in favor of the use of Hebrew, do not read or understand the language.

Even though less than ten percent of the men expressed primary interest in the music of the service, questions pertaining to singing, songs and singers received a hearty response. All but four percent of the men want traditional Jewish music preserved. Four-fifths of the men call for congregational singing, even though one-fourth of these do not join in the singing themselves.

Two-thirds of the men expressed themselves against the present tendency of employing Gentile singers in the choir.

Only slightly over a third of the replies came from men who worship with congregations engaging a cantor, yet over two-thirds of the responses were from men who believe a cantor adds impressiveness to the service.

The choice between eleven titles as sermon subjects was offered to those answering the questionnaire. Three-fourths of the first preferences went to five of the subjects—1. Jewish Problems; 2. Jewish Movements; 3. Spiritual Matters; 4. Jewish History; and 5. Social Problems. The remaining quarter of the votes were divided amongst the other six subjects: Civic Questions, Biblical Themes, Biographies, Plays and Novels, Economic Issues and Political Questions.

Congregational Social Activities are enjoyed by 93% of the men.

Kiddush on the Sabbath and Holidays is recited in less than a fourth of the homes. The lighting of the Sabbath

candles and grace at meals are observed by only 6 and 14 percent respectively, while the presence of other Jewish symbols is reported by very few. Jewish books and periodicals are the most popular and are owned by slightly more than a third of the men. Over three-fourths of the men read books on Jewish life and religion.

COLLEGE EDUCATION

On examining the answers from men who have graduated from college as compared with those who have not, the replies from men with college education indicate—

More

1. Interest in and attendance at holiday services.
2. Preference for the sermon and music in the service.
3. Desire for Jewish art and literature in the home.
4. Reading about Jewish life and religion.

Less

1. Affiliation with a congregation.
2. Regular attendance at services throughout the year.
3. Comfort from prayer.
4. Increase of need for prayer in times of sorrow and joy.
5. Observance of Yahrzeit.
6. Fasting on Yom Kippur.
7. Willingness to close store on High Holy days.
8. Enjoyment in Congregational singing.
9. Enjoyment in congregational social functions.
10. Feeling of need for choir singers to be Jewish.

No marked difference in

1. Preference for time of service.
2. Actual amount of praying.
3. Desire for traditional music.
4. Reaction toward impressiveness of a cantor.
5. Interest in Hebrew in the service.
6. Sermon choice.
7. Ceremonial observances in the home.

FORMAL RELIGIOUS TRAINING

On examining the answers from men who have had a formal religious training as compared with those who have not, the replies from men with formal religious training indicate

More

1. Affiliation with congregation.
2. Desire for Friday night service in preference to Saturday morning.
3. Attendance at services throughout the year.
4. Attendance at holiday services.
5. Fasting on Yom Kippur.
6. Preference for prayer in service.
7. Comfort from prayer.
8. Observance of Yahrzeit.
9. Desire for Hebrew in service.
10. Enjoyment in Congregational singing.
11. Favorable reaction toward impressiveness of a cantor.
12. Ceremonial observances in the home.
13. Desire for Jewish art and literature in home.

Less

1. Increase of need for prayer in times of sorrow and joy.
2. Feeling of need for choir singers to be Jewish.

No marked difference in

1. Willingness to close stores on High Holy days.
2. Actual amount of praying.
3. Desire for traditional music.
4. Sermon choice.
5. Enjoyment of congregational social functions.
6. The quantity of reading about Jewish life and religion.

AGE DIVISIONS

On comparing the answers from men under thirty years of age with those over forty, the replies from the younger men indicate

More

1. Who have been confirmed.
2. Desire for Friday night and Sunday morning services.
3. Attendance at High Holy day services.
4. Fasting on Yom Kippur.
5. Willingness to close stores on High Holy days.
6. Preference for sermon and music in service.
7. Increase of need for prayer in time of sorrow.
8. Favorable reaction toward impressiveness of a cantor.
9. Desire for Biographies as sermon subject.
10. Observance of Kiddush on Sabbath and holidays.

Less

1. Who have been Bar Mitzvah.
2. Desire for Saturday morning service.
3. Knowledge of Hebrew.
4. Affiliation with a congregation.
5. Regularity in attendance at services throughout the year.
6. Attendance at services on minor holidays.
7. Comfort from prayer.
8. Actual amount of praying.
9. Increase of need for prayer in time of joy.
10. Observance of Yahrzeit.
11. Desire for Hebrew in service.
12. Enjoyment in Congregational singing.
13. Desire for Spiritual Matters and Biblical Themes as sermon subjects.
14. Reciting of grace at meals.
15. Reading about Jewish life and religion.

No marked difference in

1. Desire for traditional music.
2. Feeling of need for choir singers to be Jewish.
3. Enjoyment in congregational social activities.
4. Desire for Jewish art and literature in home.

MARRIAGE AND CHILDREN

The classification of men according to marriage and children reveals little of special interest, since the relation between the unmarried men, married men without children and married men with children follows almost the same trend as the relation between the men under thirty, men between thirty and forty and men over forty except perhaps that the variations between the former groups are not quite so marked as in the case of the age differences. Therefore, the "more," "less" and "no marked difference" divisions listed for the comparison of replies from younger and older men will hold good in this instance with the following four variations:

Married men indicate

1. Greater preference for Friday night services than unmarried men.
2. Less willingness to close stores on High Holy days than unmarried men.
3. Less regularity in actual praying.
4. No difference in enjoyment of congregational singing.

The National Federation of Temple Brotherhoods conducted this Survey in order to secure as many expressions as possible on the subject of the Layman's Religious Attitudes and Practices. There was no intention on the part of those responsible to try to prove that the modern Jew is or is not religious—that the modern Jew is or is not observant—that the modern Jew has leanings toward greater or lesser Reform. The intention was, to secure the facts, admittedly difficult on a subject so essentially subjective as religion.

This booklet aims only to catalogue, tabulate and classify the mass of findings in a simple and readable form. It is now available for interpretation, discussion and plans of action. If these do not follow, we shall feel that our purpose to stimulate thought on, and ultimately concrete plans for improvement of our religious life has died in midstream. If,

on the other hand, either interpretations or discussions (both of necessity matters of judgment and point of view) were included in this same booklet, the value of the mass of material would of necessity be lessened, and measured by the opinion the reader might hold of the interpreter.

Just as the propaganda to secure replies used in this study had value in stimulating thought on this important subject, so, too, is it the hope of the committee in charge that the distribution of this booklet will continue to fan the flame of interest in the religious problems so vital to our very existence.

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